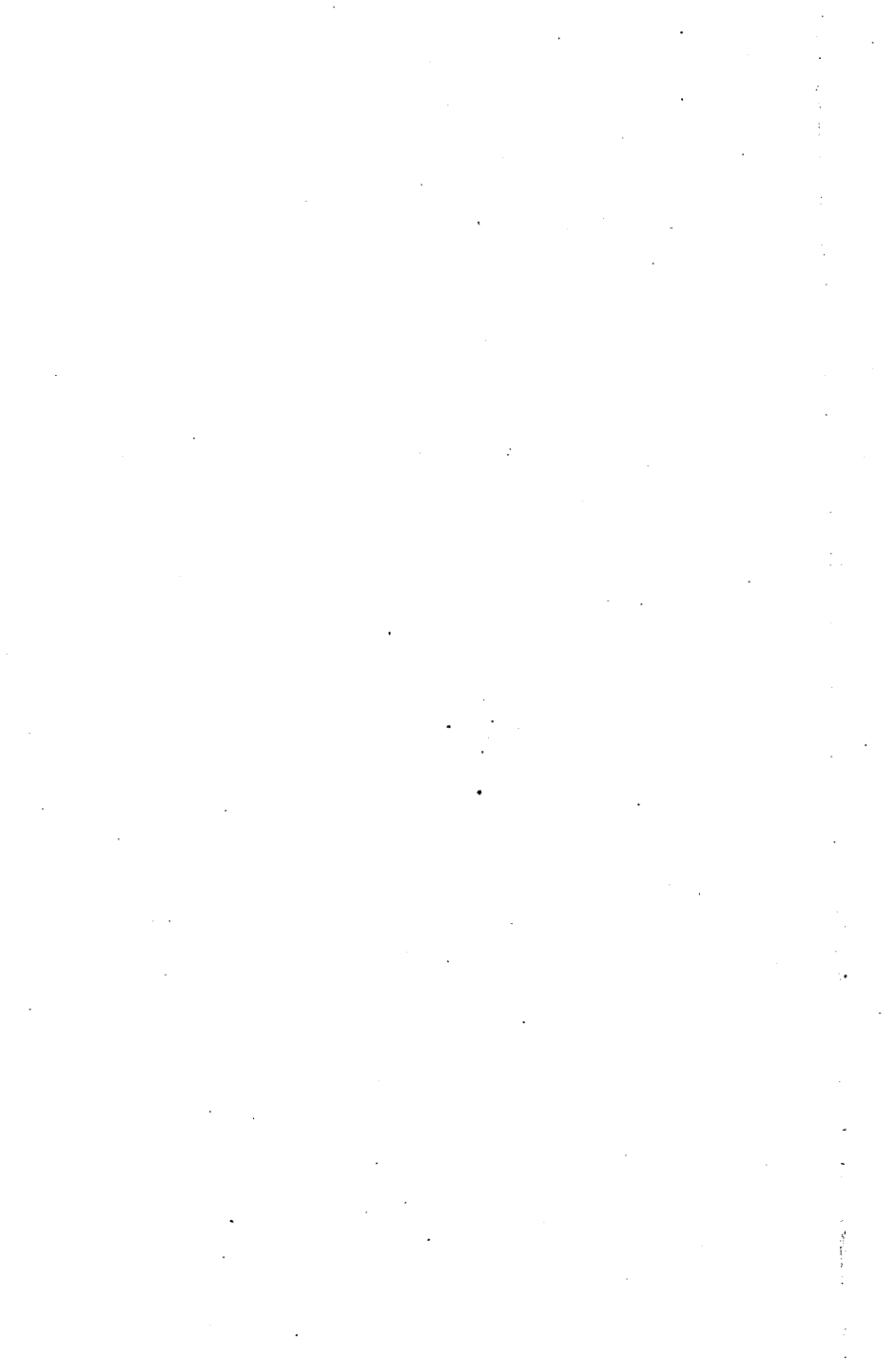


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ROMAN MISQUOTATION.

ROMAN MISQUOTATION:

OR

CERTAIN PASSAGES FROM THE FATHERS,

ADDUCED IN A WORK ENTITLED

“THE FAITH OF CATHOLICS,” &c.

BROUGHT TO THE TEST OF THE ORIGINALS,

AND THEIR PERVERTED CHARACTER DEMONSTRATED.

BY THE

REV. RICHARD T. P. POPE, A.M.

“They fear the plain field of the Scriptures; the chase is too hot; they seek the dark, the bushy, the tangled forest, they would imbosc: they feel themselves strook in the transparent streams of divine truth, they would plunge and tumble, and think to lie hid in the foul weeds and muddy waters, where no plummet can reach the bottom.”

MILTON.

LONDON:

SAMUEL HOLDSWORTH, PATERNOSTER-RROW.

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Pur.

Coulton

PREFACE.

THE notes, on which the text of the present volume is chiefly based, were written in the year 1827.*

From circumstances which it is needless to specify, they remained almost wholly unexamined for a considerable period. But, in 1836, the revival of the controversy between the Reformed and Roman Churches determined me to compare with the originals, anew, the most glaring of the misquotations which had been discovered—intending, ultimately, to lay them before the public, with such evidence of their reality as could admit of no contradiction.

To this end, I visited CHEETHAM'S Library, in the town of Manchester. That very ample collection

* In the laborious investigation, during the progress of which the memoranda, adverted to, were taken down, the most efficient assistance was rendered by one, whose name I am only induced to withhold, from motives arising out of the situation which he at present occupies.

of ancient theological literature afforded me an opportunity of consulting, not only the editions, but, in all probability, the identical copies of the books, which had been used in compiling the work arraigned in the following publication.*

“THE FAITH OF CATHOLICS, CONFIRMED BY SCRIPTURE, AND ATTESTED BY THE FATHERS OF THE FIVE FIRST CENTURIES OF THE CHURCH,” occupies no ordinary place in the estimation of Roman ecclesiastics.—First published in 1813, it was re-edited in the year 1830, with considerable additions.† Ac-

* See “The Faith of Catholics,” p. liii.

† “The Faith of Catholics” was compiled by the Rev. Messrs. Berington and Kirk; the latter, still an officiating priest in England—the former, an author of some celebrity, now deceased.—See *DICTIONNAIRE HISTORIQUE* par (l’Abbe’) F. X. FELLER, *huitieme Edition*, Besançon et Paris, 1832.

Both editions of the work were printed for *Booker*, New Bond-street. The title of the second one is slightly altered: it runs thus—“The Faith of Catholics on certain points of controversy, confirmed by Scripture, and attested by the Fathers of the five first centuries of the Church, compiled by the Rev. Joseph Berington and the Rev. John Kirk.”

The latter gentleman, in his address “to the reader,” observes, that he has made some improvements in the new edition:

“It has been suggested to me,” writes Mr. Kirk, (p. vi), “by a most respectable and learned friend, that, as the book will become a kind of *class-book and standing work among Catholics*, it ought to be as perfect as possible, and not liable to any ob-

according to the address “to the reader” in the second edition, “The Faith of Catholics” was “made use of in their publications,” by the late Dr. Poynter, by the present Bishop of Strasburgh, Dr. Trevern, —and by many other advocates of the Church of Rome.* The book, in fact, against which the present strictures are directed, is the manual, which has, of late years, supplied the Papal controversialist with quotations from the Fathers.

jection on the score of unfaithful translation ;—that it appears to him, that free, instead of close versions, have often been given of the most important passages ; some words have been omitted, and other liberties have been taken with the originals, without perverting or altering indeed the sense ;—and that where authorities are given for *doctrinal* points, those authorities, in their English dress, should bear, if possible, an exact resemblance to the originals.—I have duly attended,” adds Mr. Kirk, “to these suggestions of my much esteemed friend, and in numerous instances have given a more literal translation of some of the more important passages. These will be readily perceived by those who will take the trouble to compare the originals that are given in the notes, with the present, and the former translations.”

With respect to the foregoing paragraph, I shall only say—That whatever corrections may have been introduced into the edition of 1830, it presents the misquotations to which I am about to call attention, as they occur in the edition of 1813.

* In the edition of 1830, the address to the reader alleges, that “the venerable Prelates (Dr. Poynter and Dr. Trevern) * * * and many other Catholic writers, have made use of the Faith of Catholics in their publications.” pp. vii. viii.

The charges which the following publication advances, rest on the clearest evidence. *The extracts from the originals by which they are established, have been, WITHOUT A SINGLE EXCEPTION, transcribed from the very editions which were employed, either in the compilation or revision of "The Faith of Catholics :"** and, those extracts being given at considerable length, it is scarcely necessary to observe, that the instances of alleged perversion can be subjected to the most rigid examination.†

Another fact, of importance in its bearing on the character of the work impugned, deserves to be noticed. The misquotations, to be submitted to the reader, were not discovered by an enquiry, carried *throughout* the contents of the "Faith of Catholics." With the exception of the passages, reviewed pp. 100, 113, and 122, they were brought to light, during an investigation into the authorities, cited by the Rev. Mr. Maguire in the Report of the Discussion in which

* The extracts referred to, are not introduced into the text, but are appended in the larger notes at the end of it.

† It may be as well to state, that literal translations of the passages which are quoted, from the originals, having been annexed, *general* readers need not be deterred from perusing this volume.

I was engaged with him. Now, the quotations adduced by my antagonist from “The Faith of Catholics,” are only, need I say, a portion of that book. When a *selection* from it, therefore, comprises such instances of mutilation,* as those adverted to in the following pages, what judgment, I would inquire, must be formed as to the integrity which was exercised in compiling the *work at large*?

The appearance, at this moment, of a volume relating to the Fathers, cannot be deemed unseasonable. For a long period, the attention of many has been directed to ancient Christian literature; and it is obvious, that the Church of Rome is exerting her best energies, to regain the power she once enjoyed in these countries.—For some among the numerous students of early theology, the following work may probably possess some share of interest: while, on the other hand, exposing deceptions practised by agents of the Latin communion, it will, I trust, yield, according to its measure, some assistance in checking the encroachments of Papal despotism.—

* These were reviewed, *according to the order of subjects*, in which they are presented, in the Report of the Discussion between Mr. Maguire and myself.—Hence the long intervals, at which some of them occur in “The Faith of Catholics.”

I cannot conclude, without expressing my hope, that the controversy which now prevails on the subject of the Fathers, will terminate in the triumphant vindication of the Bible, as the Supreme Authority in all matters of faith and practice.

Feb. 21, 1840.

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CORRIGENDA ET ADDENDA.

Page 25, line 1, for viii. read vii.

~~~~~ 46, ~~~~~ 14, for SCRIPTURAM, read SCRIPTURARUM.

~~~~~ —, ~~~~~ 18, for NOTEST, read POTEST.

~~~~~ 55, ~~~~~ 7, for given, read introduced.

~~~~~ 71, add the following foot-note :

What a fearful departure from the Christianity of the New Testament is evinced in these extracts from the ancient Liturgies !

~~~~~ 115, ~~~~~ 2, dele “(or rather decomposed).”

~~~~~ 123, ~~~~~ 15, insert (A) after “office”.

~~~~~ 124, ~~~~~ 9, insert (B) after “faith?”

~~~~~ 159, ~~~~~ 25, for London, read Lyons.

~~~~~ 199, ~~~~~ 7 and 16, for Scultens, read Scultet.

~~~~~ 291, ~~~~~ 9, add the following sentence :

From the foregoing extracts it is manifest, that Doctors, Masters, Teachers, and other Professors, whether secular clerks, laymen, or regulars, as well the elected, or those to be elected, to readers' chairs—and all beneficed clergymen—promise and swear, *in the words of the creed of Pius IV.*, to disseminate, “as far as in them lies,” the principles of the Roman Church.

ROMAN MISQUOTATION.

INTRODUCTION.

THE observation, no doubt, has frequently been made, that, in interpreting Scripture, the Church of Rome does not propose as a directory, the opinions of any one individual of the Fathers, but their “unanimous consent.”*

That ecclesiastical antiquity fails in supplying such a guide in authentication of the papal creed, admits of demonstrative evidence.† At present, however, we shall allow that it exists; and recognizing, for argument’s sake, its instructions as decisive authority, inquire, by what means is a knowledge of them to be obtained.

* “Nec eam (Sacram Scripturam) unquam, nisi juxta unanimum consensum Patrum accipiam, et interpretabor.” *Professio Fidei Catholicæ secund. Bullam Pii IV.*

“Neither will I ever take and interpret it, (Sacred Scripture) otherwise than according to the unanimous consent of the Fathers.” *Creed of Pius IV.*

† The truth of this position will be rendered obvious, on consulting the quotations from the Fathers in Usher’s “Answer to a Jesuit,” and those appended to the “*Corpus et Suntagma Confessionum fidei; &c.*” *Aur. Allobr. 1612.*

Thoroughly to ascertain the minds of the Fathers is beset with no ordinary difficulties. For example—spurious treatises, in order to procure for them a name, were often ascribed to the pens of distinguished ecclesiastics.* Fathers, too, when their judgments became matured, sometimes retracted books which they had composed in early life.† Ere the student, therefore, can enter satisfactorily on an examination of their pages, it must first be determined, whether the volume, about to be perused, is the genuine production of its reputed author, and whether it contains his final opinions. Again: the manuscripts of the Fathers have, in numerous places, been corrupted, through the ignorance and carelessness of transcribers, or through design; (A) and since the introduction of the art of printing, (B) some editions of their writings have been mutilated by papal advocates, and the Expurgatory Indexes of the Church of Rome.‡ (C) Such

* See James's "Treatise of the corruption of Scripture, Councils, and Fathers, by the Prelats, Pastors, and Pillars of the Church of Rome, for maintenance of Popery." p. 108-9. Lond. 1688. And Daillè, "Du vrai usage des Peres," l. 1, c. 3.

† For instance: Augustine's treatise—"in quo retractantur libri quos scripsit nondum episcopus, et quos scripsit episcopus;"—"in which are retracted books that he composed before and after he became a bishop."—See Daillè, "Duvrai," &c. l. 1, c. vii.

‡ For a full and accurate account of the Indexes, both Expurgatory and Prohibitory, the reader is referred to the Rev. Mr. Mendham's valuable work, entitled, *The Literary Policy of the Church of Rome*, second edition.

facts, as these, are amply sufficient, therefore, to prove, that an *accurate* discovery, if attainable, of the opinions of the early theologians, can be effected only by very laborious research.*

The most serious obstruction, however, to complete acquaintance with the ancient Christian authors, is presented in the copiousness of their works. "One collection of the Fathers of the Latin Church, the *Bibliotheca Patrum*, consists of twenty-eight volumes in folio—exclusive of the Fathers of the Asiatic and African Churches, Chrysostom, Augustine, &c. which form a library in themselves." It is obvious, that, a few rare cases excepted, life itself, though possessed of all necessary qualifications, is utterly incompetent to wade through such an extensive mass of ecclesiastical lore.

On the other hand; it will be recollected, that the church which pledges her members to understand "the oracles of God" "according to the unanimous consent of the Fathers," arrogates to herself the attribute of infallibility. Whatever difficulties, therefore, oppose the procurement of such an exposition of Scripture by *individual* exertion, it may reasonably be concluded, that *she* has provided it for her disciples, if it is really to be found. Now, had a commentary been furnished by

* See "An Explanation or Enlarging of the Ten Articles in the Supplication of Dr. James, lately exhibited to the Clergy of England."—Oxford, 1625.

the Church of Rome, purporting to exhibit the harmony of the early divines in their annotations on the Sacred Volume—the question, still, would need solution—is the evidence of witnesses, who, it can be shewn, have been tampered with, admissible? Strange, however, as the fact may appear, it is one not to be controverted—*such a compilation, prepared by her authority, and stamped with her IMPRIMATUR, is sought for in vain!**. While, with bold plausibility, the Fathers are claimed as her own, the Church of Rome “shuts up” the enquiries of her votaries to an interpretation of Scripture which does not exist: and, having induced them by lofty pretensions, to “surrender judgment hoodwinked to a name,” substitutes, practically, her own dictates for “the law and the testimony.”

It may, perhaps, be urged in reply, that, if the Church of Rome has not, *herself*, proved her accordance with primitive Christianity, her champions have, on many occasions, cited passages from the Fathers in vindication of her doctrines.—This fact is indisputable; but I would ask, whether doubts touching her agreement with antiquity will not be felt by her adherents—should it be established to

* While, in despite of the *expurgation* their writings have undergone, the Fathers still testify against Papal theology; we need not feel surprise, that the Church of Rome should prefer their “unanimous consent” being an object of implicit faith with her disciples, rather than attempt to present it in a tangible and authenticated form.

their conviction, that some of her distinguished advocates, when appealing to early Christian authors, have, in several instances, misquoted them? *I then, deliberately assert, that a volume, in no small repute, has, in support of Papal dogmas, imposed on the community garbled extracts from the writings of the Fathers.*

The work against which I bring this charge, is entitled, "THE FAITH OF CATHOLICS, CONFIRMED BY SCRIPTURE, AND ATTESTED BY THE FATHERS OF THE FIVE FIRST CENTURIES OF THE CHURCH:"* and was compiled by the united labour of two Romish ecclesiastics, the Rev. Messrs. Berington and Kirk.—The book, adverted to, enunciates, in several propositions, the creed of Rome: and contains a long introduction from the pen of Mr. Berington, some extracts from Scripture and Councils, and short biographical notices of the authors quoted; but, with these exceptions, consists of translated passages from the ancient theologians, verifications of particular clauses, in Greek and Latin, being occasionally given.

Now, it will be allowed that the rules of honorable citation are violated:—

1st, When a correct version, or, at least, the true import of the original, is not given; and

* The expression, "*confirmed* by Scripture," seems to imply, that the creed of the Church of Rome, though it may be *corroborated* by the Sacred Oracles, is, *in itself*, independent of their authority!

2ndly, When the impression, sought to be conveyed by the extract, is greatly qualified, if not refuted by the context.

Quotations, occurring in "The Faith of Catholics," shall be examined, which, either in one or both of these respects, involve the compilers in the guilt of misrepresentation.

The reader will naturally call for the evidence on which so serious an accusation rests—I proceed, therefore, to adduce it. (D)

CHAPTER I.

EXAMINATION OF QUOTATIONS ADDUCED IN “THE FAITH OF CATHOLICS,” UNDER THE HEAD—

“The Authority of the Church.”

SECTION I.

CLEMENT OF ALEXANDRIA.

THE passage, to which, in the first instance, I beg to call attention, is from Clement of Alexandria, and is thus given in “The Faith of Catholics,” p. 13 :—

“Those who seek may find the truth—and clearly learn from the Scriptures themselves, in what manner heresies have gone astray ; and on the contrary, in what manner accurate knowledge, and the right doctrine is to be found only in the truth (or the true) and ancient church.—He ceases to be faithful to the Lord, who revolts against the received doctrines of the church to embrace the opinions of heretics.—They (the heretics) make use indeed of the Scriptures ; but then they use not all the sacred books ; those they use are corrupted ; or they

chiefly urge ambiguous passages.—They corrupt those truths which agree with the inspired word, and were delivered by the holy apostles and teachers, opposing the divine tradition by human doctrines, that they may establish heresy.—But it is clear, from what has been said, that there is only one true church, which is alone ancient; as there is but one God and one Lord.” *Strom.* l. vii. p. 888, 890, 891, 896, 899. *Edit. Oxonii, 1715.**

The preceding quotation calls for animadversion on two grounds. In the first place, it contains a clause unfaithfully rendered. Messrs. Berington and Kirk represent Clement as saying, “Heretics make use indeed of the Scriptures;” while the original, interpreted literally, is, “But if those who take part in heresies, should DARE to make use of the Prophetical Scriptures.”†—This mistranslation of a simple clause cannot be regarded as of trivial character. A member of the Church of

* This passage occurs in the second edition of “The Faith of Catholics,” p. 12. It is again referred to in p. 114 of the first edition, and in p. 101 of the second; under the head—

“THE CHURCH IS THE EXPOUNDER OF THE SCRIPTURES,”—a fact, which clearly proves, that Messrs. Berington and Kirk attached no common value to the quotation.

† Κἄν τοιμήσωσι προφητικαῖς χρήσασθαι γραφαῖς καὶ οἱ τὰς αἱρέσεις μετιόντες. Quod si Prophetici quoque Scripturis uti ausi fuerint qui sectantur hæreses, &c. Version in Oxf. edition. Quod si Prophetici quoque Scripturis uti ausi fuerint qui persequuntur hæreses, &c. Clem. Oper. cur. Hervet. p. 741, Paris. 1612.

Rome, under the persuasion that a heretic and a disciple of the Reformation are one and the same; will readily extend to the advocates of the Bible, in the present day, the charges which Clement brings against the heretics of his time. Now, this, the natural leaning of those for whom "the Faith of Catholics was expressly intended,* derives confirmation from the statement, that "heretics make use indeed of the Scriptures;" they who are in the habit of reading the Word of Truth, belonging, generally, to Protestant communions. On the other hand, a correct translation of the original would have raised an insuperable difficulty, in the way of classing those who do "make use of the Scriptures," with men who, in truth, were afraid of the Bible. For, surely, the literal version—"If those who follow after heresies, should DARE to make use of the Prophetical Scriptures," implies, that the persons alluded to, shrunk from a perusal of the Sacred Volume, under the conviction that their doctrines could not bear examination by so searching a test. But it needs scarcely be said, that members of Reformed Churches do not exhibit any reluctance to appeal to Scripture—manifesting,

* "The Faith of Catholics" is dedicated "to the Catholics of the United Kingdom;" and Mr. Berington observes, in "the Introduction," p. 1:—

"For my own use, and for the use of others, I have often wished for such a compilation as I now present to my brethren of the Catholic communion."

as they do, the utmost willingness to submit their principles to be tried by “the law and the testimony.” The substitution, therefore, of “heretics make use indeed of the Scriptures,” for “if heretics should *dare* to make use of them,” is to be protested against, as not only violating the original, but removing the obstacle presented by *it*, against ranking the friends of Scripture with the heretics whom Clement condemns.

In the second place, it is to be remarked, that “the Faith of Catholics” adduces the extract under review, in support of the authority of the Church of Rome.* Now, while the Papal creed demands unreserved submission to *her* interpretations of the oracles of life,† the context, as shall be proved, holds up the Bible itself as the grand test of religious opinion.—This allegation I proceed to establish.

* The quotation from Clement is placed in “the Faith of Catholics,” under the head, “*The Authority of the Church* ;” which, according to Messrs. Berington and Kirk, signifies, it is almost needless to add, the Authority of the Church of Rome. Indeed, wherever the expression, “the Church,” occurs in the quotations which are to be examined, the Compilers of “The Faith of Catholics” invariably *assume* it to be identical with the Church of Rome.

† “Item sacram Scripturam juxta eum sensum quem tenuit et tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu, et interpretatione sacrarum Scripturarum, admitto.”

Symb. fidei in Bulla Pii IV.

“I also admit Sacred Scripture according to that sense which Holy Mother Church has held and does hold ; to whom it belongs to judge of the true sense and interpretation of the Sacred Scriptures.” *Creed of Pius IV.*

The length of reference, appended to the quotation, informs the reader, that it is not composed of consecutive sentences. In order, however, to its more accurate examination, a few particulars may be noticed. The first section, ending "true and ancient church,"(A) occurs in the second volume of Clement's Works, p. 888 ; the second, ending "opinions of heretics," in p. 890 ; the third, ending "ambiguous passages," in p. 891 ; at an interval of five pages is discovered the fourth section, ending "heresy ; and, an advance of three additional pages having been made, the remainder is found in p. 899 ! Truly, the great extent of matter which has contributed to the passage, may, with good reason, awaken suspicion touching its entire correctness.*

On the only page which intervenes between the first and second branches of the quotation, a position is laid down, which recognises the exercise of private judgment in the perusal of Holy Writ :

"They who are prepared," says Clement, "to bestow labour on the most excellent subjects, *will not desist from searching after the truth, until they shall* RECEIVE DEMONSTRATION FROM THE SCRIPTURES THEMSELVES." p. 889. (B) If the expression, "UNTIL THEY SHALL RECEIVE DEMONSTRATION from

* The Oxford edition, employed by the Compilers, is in two volumes, fol.; each page consisting of one column in the original, and another containing a Latin version ; with a few notes subjoined. *I have made use of* THE SAME EDITION.

the Scriptures themselves," do not imply the conviction of the judgment produced by the Bible itself, language has no meaning.

The context of the second sentence, ending "opinions of heretics," is as follows:—

"But, in my opinion, the lover of truth requires strength of mind; for those who take in hand concerns of vast importance, must, of necessity, very greatly err, if, having received the canon of the truth from the truth itself, they do not preserve it. But those, who have arrived at that pitch that they have fallen from the right way, are deceived in many particulars, and that justly; because they have not a power of discerning truth from falsehood, exercised in selecting, with accuracy, those things which are becoming. For, if they possessed it, *they would obey the Divine Scriptures*. As, therefore, if any one be changed into a beast, like those who were infected with the poison of Circè; so, he ceases to be a man of God and faithful to the Lord, who revolts against ecclesiastical tradition, and has fallen into the opinions of human heresies." (c)

Clement goes on to say—

"On the other hand, he who has returned from this error, *obeyed the Scriptures*, and directed his life to truth—is made, in a certain sense, a God instead of a man. For we have the Lord as the principle of doctrine, who, *by the Prophets and by the Gospel and by the blessed Apostles, in divers*

and sundry ways, leads from the principle to the perfection of knowledge. He, therefore, who is of himself faithful, is deservedly considered as worthy of faith being reposed in him—by the Lord's Scripture and voice, *which works by the blessing of the Lord for the advantage of man.* THIS, INDEED,

WE USE AS A TEST FOR THE DISCOVERY OF MATTERS.*

But, whatsoever is judged, is not believed before it be judged : wherefore, neither is that a principle, which stands in need of being judged. By faith, therefore, rightly embracing a principle which admits not of demonstration, and abundantly taking from the principle itself, demonstrations concerning the principle, *we are instructed by the voice of the Lord to the knowledge of the truth.* For let us not give heed to the bare declarations of men, who may equally avow the contrary doctrines. But, *if it be not sufficient merely to state an opinion, but be also necessary to prove what is alleged, then we do not wait for the testimony of men, but prove what is sought for,* BY THE VOICE OF THE LORD, WHICH IS MORE WORTHY OF CREDIT THAN ANY DEMONSTRATION ; OR RATHER, WHICH IS ALONE DEMONSTRATION : † by which knowledge, they who have only

* In harmony with the conduct of the Bereans, eulogized by the pen of inspiration, who "searched the Scriptures daily, whether these things were so." Acts xvii. 11.

† This extract brings to mind the striking passages in Isaiah and Jeremiah : "And when they shall say unto you, Seek unto

tasted the Scriptures, are faithful. But, those who have proceeded further, are exact discoverers of truth, Gnostics indeed:* since also, in affairs pertaining to this life, artists excel the unskilful, and express that which is superior to ordinary conceptions. Thus also, *perfectly demonstrating concerning the Scriptures from the Scriptures themselves, we persuade from faith demonstratively.*" pp. 890, 891.† (D)

them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to that word, it is because there is no light in them." Isa. viii. 19, 20.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the LORD. Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? Jer. xxiii. 28, 29.

* "Gnostics indeed:" οἱ γνῶστικοί. Clement employs the term Gnostic in a good sense, in opposition to the heretics of that name. Γνωστικός is thus explained by Hederich: "Endowed with the faculty of knowledge. Hence they were called Gnostics, who supposed that they had penetrated more deeply than others into the mysteries of God, (and these were either orthodox Christians, as in the writings of Clement of Alexandria, or heretics as in Epiphanius." *Ern.*) In p. 894, our author makes use of the expression τῷ κατὰ ἀλήθειαν γνωστικῷ, which the Latin version renders "vero Gnostico," the true Gnostic.

† In accordance with the practice of the Apostle of the Gentiles; "And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures." Acts xvii. 2.

It is said of Apollos, that "he mightily convinced the

In immediate connection with the foregoing extract, occurs the third sentence of the quotation, ending "ambiguous passages."

"But, if those who take part in heresies, should dare to make use of the Prophetical Scriptures, in the first place, they do not use them all, nor in an unmutilated form, nor as the body and context of the prophecy dictate ; but, selecting ambiguous passages, they draw them to their own opinions, culling a few words here and there, not attending to their import, but misusing the naked expression itself." (E)

Clement adds :

"For you will find, that in almost all the passages which they adduce, they regard terms only, changing the signification, not knowing how they are spoken, nor using the selection which they bring forward, as their nature requires. But, *truth is not found in the alteration of meanings*, (for thus they would overturn all true doctrine) *but in considering what is perfectly becoming and suitable to, the Lord and Almighty God, and in again confirming each of those things which are demonstrated according to the Scriptures, from the like Scriptures themselves.*" (F)

A few lines after, Clement proceeds to describe

Jews, and that publicly, shewing by the Scriptures that Jesus was Christ." xviii. 28.

heretics, as “manifestly fighting against all the Scriptures,” (G) and remarks :

“But sometimes, when refuted, they deny even their own dogmas, being ashamed to profess openly those things which apart they make boast of so teaching. For those who follow out the iniquity of the dogmas themselves, may observe this in all heresies. For, after they have been overthrown by us, *showing that they clearly oppose the Scriptures*, we may observe that one of two things is done by those who support a dogma : for they despise either the consequence of their dogmas, or the prophecy itself, or rather their own hope. But, they always adopt that which appears to them more evident, rather than that which was spoken by the Lord through the Prophets, and from the Gospel, and moreover borne witness to and confirmed by the Apostles. When, therefore, they perceived, that not merely one dogma, but the very preservation of the heresy, was involved in danger—having anxiously endeavoured, not to discover the truth, (for that which they find at hand among us, and readily, they condemn as of no value) but to go beyond that which is common in the faith, they departed from the truth. For, neither having learned the mysteries of ecclesiastical knowledge, nor apprehended the majesty of the truth, *having refused through sloth to descend to the depth of things, and having read superficially, they dismissed the Scriptures.*” p. 892. (H)

A long interval divides the third and fourth sections of the quotation. In page 893, the following striking passage occurs :

“ As wicked boys shut out the master, so also do these” (the heretics) “ exclude the Prophecies from their Church,* dreading them on account of reproof and admonition. They fabricate, indeed, as many lies as possible, that they may seem to act with reason in not admitting the Scriptures.” (1)

In p. 894, Clement observes :

“ In the same manner as, should any one become the pupil of Demosthenes, he will be made an orator ; and of Chrysippus, a logician ; and of Aristotle, a naturalist ; and of Plato, a philosopher : so he who obeys the Lord, and follows the prophecy given by Him, is perfected after the image of his Master, being a God in the flesh. Such elevation those fail in attaining, who do not follow God wheresoever he leads;† but *He leads by the di-*

* This exclusion of the Divine Records from “ the Church” of the heretics but ill accords with the mistranslation already noticed. “ They (the heretics) make use indeed of the Scriptures.” And wherefore did the heretics shut out the Inspired Volume from their assemblies? Let Clement reply : “ On account of reproof and admonition.”

“ This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed.” John iii. 19, 20.

† “ These are they who follow the Lamb whithersoever he goeth.” Rev. xiv. 4.

vinely-inspired Scriptures. It may also be remarked, that, notwithstanding the actions of men are innumerable, yet, the causes of all sin are generally two-fold, ignorance and weakness. Both, however, are in our own power,* men being willing neither to learn, nor to restrain desire. By the former of these, (ignorance) they do not judge correctly ; by the latter, (weakness) they are unable to carry sound principles into action ; for, neither will the person who is deceived in his opinion, be capable of right practice, although he may have full power to discharge his duty, were it properly understood by him ; neither, on the other hand, can he who possesses a sound judgment, approve himself free from censure, should he be impotent in deeds. Accordingly, therefore, two kinds of discipline are commended, useful for either sin : FOR THE ONE, KNOWLEDGE AND CLEAR DEMONSTRATION FROM THE TESTIMONY OF SCRIPTURE ; for the other, practice according to the word, instructed by faith and fear.” (K)

The fourth sentence, ending “heresy,” occurs in page 896. It is immediately preceded by the following passage :

“ If any individual admit of cure, able to bear the freedom of truth as fire or iron, cutting off, burning up their false opinions, let him submit the ears of the soul. But this will take place, if, under

* “ Without me,” says Christ, “ ye can do nothing.” John xv. 5.

the strong power of indolence, they do not expel the truth, or, aiming at glory, endeavour to innovate. For they are slothful, who, *when they may collect demonstrations consonant with the divine Scriptures, from the Scriptures themselves*, altogether neglect doing so, choosing that which ministers to their pleasures.” (L)

Then comes the fourth sentence of the quotation :

“ But they are actuated by a desire of glory, as many as wilfully elude, through divers argumentations, the things which agree with the Inspired Words, and were delivered by the blessed apostles, and teachers, opposing divine tradition by human doctrines, that they may establish heresy.” (L)

It will be observed, that the “divine tradition,” spoken of in the foregoing passage, “*agreed with the Inspired Words.*” Our author proceeds :

“ For, truly, among men of so great reputation in ecclesiastical knowledge, what remained to be said, for example by Marcion, or Prodicus* and like persons, who have not walked in the right way. For they could not excel in wisdom those who went before, so as to find out any thing in addition to what was in truth spoken by *them*. But it would be for their own interest, if they could learn the things which had been previously handed down.”†(L)

* The names of ancient heretics.

† Lest the conclusion of this extract should be supposed to militate against the averment, that the Alexandrian Father, in the context of the quotation, exhibits the Sacred Volume as

Clement proceeds :

“ But the Gnostic, alone, *having grown old in the Scriptures themselves*, preserving the apostolical and ecclesiastical rectitude of dogmas, lives most

the great criterion of religious doctrine—a few remarks will not be out of place.—If, by “ the things which had been previously handed down,” our author intended “ *the knowledge transmitted (παράδιδόμενῃν) through the Scriptures,*” (Strom. vii. p. 897,) the clause, it is obvious, does not afford any handle to those who impugn the sufficiency of the Oracles of Life. But, if, on the other hand, Clement alluded, by the expression, to other truths *beside* those which are revealed on the page of Inspiration, the *immediate* context, as shall be shewn, implies, that he did not advert to any *articles of faith*, in addition to those communicated by Holy Writ, *but to certain peculiarities which distinguished the Gnostic from the ordinary believer*. That such is the legitimate exposition of the words in question, is clearly deduced from the fact—that the passage, *succeeding* them, bestows, in manifest opposition to the individuals who, in the *preceding* lines, are condemned, an eulogium on the *Gnostic* Christian, the language of which intimates, as may be seen in the text, that *he* was acquainted both with the truths contained in the Sacred Volume, and with those particulars, which, according to our author, had been received by unwritten tradition. Now, the matters, which, in Clement’s opinion, had been thus handed down, were not doctrines of vital and universal importance, but “ *consisted chiefly of precepts for the formation of the true Gnostic.*” (M) When, therefore, as this paper demonstrates, the context recognizes Holy Writ as a standard from which there lay no appeal; and when the explanation, suggested by the passage which follows the words, “ previously handed down,” accords with *this*, the author’s avowed judgment touching the supreme authority of the Bible—the laws of just interpretation demand, that that view of the expression should be adopted, which, while it is in harmony with its own immediate context, preserves to the Divine Records the high place assigned to them by Clement himself.

correctly according to the Gospel, producing the demonstrations, as he may be desirous of finding them, from the Lord, from the law and the prophets. For, in my opinion," adds Clement, "the life of the Gnostic is nothing else than words and deeds which accord with the tradition of the Lord." (L) (N)

Other expressions in the context may require notice. In page 897, Clement remarks, "It does not become us, as is usual with the heretics, to adulterate the truth, or to elude the rule of the church:" and again, he says of himself and his brethren, "we enter by the tradition of the Lord," but speaks of the heretics whom he is combating, as "having cut open the door, and broken through, clandestinely, the wall of the church." (o)—"The ecclesiastical rule," however, the Alexandrian Father had, in his VI. Stroma, defined as "the concert and agreement of the law and the prophets with the Testament delivered by the advent of the Lord:"* and the inference is perfectly reasonable, that the church, whose boundaries Clement was anxious to defend against heretical aggression, was distinguished as well by the principle he himself enforced, as by the practice he exhibited: "Let us not give heed," he writes, "to the bare declarations of men, who may equally avow the contrary doctrines. But, if it be not sufficient merely to state an opinion, but be also necessary to *prove* what is alleged,

* Strom. Lib. vi. p. 803. The original is given at foot of note (A).

then we do not wait for the testimony of men, but *prove* what is sought for, by the voice of the Lord.”*

To draw this paper to a conclusion.—I undertook to shew, that, in the context of the quotation, the supremacy of Scripture is inculcated. This thesis has, in fact, been already demonstrated by the extracts which have been given ; but, to render it still more manifest, I shall group together a few of the sentiments they contain :—

“ They who are prepared,” writes Clement, “ to bestow labour on the most excellent subjects, will not desist from searching after the truth, until they shall *receive demonstration from the Scriptures themselves.*”†

“ This” (“ the Lord’s Scripture and voice”) “ *we use as a test for the discovery of matters.*”‡

“ If it be not sufficient merely to state an opinion, but be also necessary to prove what is alleged, then we do not wait for the testimony of men, but *prove what is sought for, by THE VOICE OF THE LORD, WHICH IS MORE WORTHY OF CREDIT THAN ANY DEMONSTRATION : OR RATHER, WHICH IS ALONE DEMONSTRATION.*”§

“ *Perfectly demonstrating from the Scriptures themselves concerning the Scriptures, we persuade from faith DEMONSTRATIVELY.*”||

* See original in note (D).

† See original in note (B).

‡ See original in note (D).

§ See original in note (D).

|| See original in note (D).

Once more :

“ Two kinds of discipline are commended, useful for either sin : for the one” (ignorance), “ knowledge and *clear demonstration from the testimony of Scripture.*”*

Now, it is but reasonable to suppose, that the compilers of “ the Faith of Catholics ” must have read the pages which intervene between the several sentences collected together in the quotation. Those pages, as has been shewn, largely vindicate the paramount authority of the Bible. The conclusion, then, is inevitable—when Messrs. Berington and Kirk adduce the quotation to uphold a system which arrogates an exclusive and sovereign right to interpret Scripture, they knowingly inflict an act of gross and palpable injustice on the name of Clement.

The entire review, therefore, demonstrates, that, in the present instance, *both* the laws of honourable citation have been violated—The plain sense of an important clause has been misrepresented ; and, while the passage is quoted in aid of a religion, at whose bar the convictions of individual mind and conscience must be surrendered, the whole tenour of the context is found to breathe the spirit of a man, who regarded the Bible itself as the grand and ultimate standard of appeal.

* See original in note (κ).

SECTION II.

ORIGEN.

THE next quotation to which I desire to call attention, is from Origen, and is thus given in "The Faith of Catholics."*

"Let him look to it, who, arrogantly puffed up, contemns the Apostolic words. To me it is good to adhere to Apostolic men, as to God, and his Christ, and to draw intelligence from the scriptures, according to the sense, that has been delivered by them.—If we follow the mere letter of the scriptures, and take the interpretation of the law, as the Jews commonly explain it, I shall blush to confess, that the Lord should have given such laws.—But if the law of God be understood as the church teaches, then truly does it transcend all human laws, and is worthy of him who gave it." *Hom.*

* Page 15, 16—p. 14, edition of 1830. This passage from Origen, as was that from Clement of Alexandria, is *again* referred to in "The Faith of Catholics," edition of 1813, p. 114, edition of 1830, p. 101, under the head—"THE CHURCH IS THE EXPOUNDER OF THE SCRIPTURES."

viii. in *Levit.* T. ii, p. 224, 226. (Edit. Bened. Paris. 1723.)*

The foregoing passage (as the reference testifies) consists of two extracts from the second volume of Origen—that, concluding with the words “delivered by them,” taken from p. 224—the remainder from p. 226. I shall first address myself to the following part of the quotation :

“To me it is good to adhere to Apostolic men, as to God, and his Christ, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

According to this extract, traditive interpretations of Scripture, delivered by “Apostolic men,” are exalted to a level with the Sacred Volume ; it being impossible to adopt stronger language with regard to the inspired messengers of heaven, than that—

“It is good to adhere to *them*, as to God and his Christ.”

The Council of Trent, in its fourth session, decreed, that the Bible and tradition ought to be received “with the like feelings of piety and reverence.”† As the quotation stands, therefore, I

* In “The Faith of Catholics,” p. li, it is stated, that Messrs. Berington and Kirk made use of the Benedictine edition of Origen’s works.

† “Pari pietatis affectu ac reverentia.” Sess. IV. Decret. de can. Script.

freely admit, that it supports a leading doctrine of the Church of Rome. On consulting, however, the edition of Origen's works, employed by Messrs. Berington and Kirk, it will be found that the reader of "The Faith of Catholics" has been imposed on by a most shameless perversion.—The words, "*Apostolic men*," have been substituted for "*his Apostles !!!*"—Upon such a misrepresentation I shall offer no comment.—When Origen himself is allowed to speak, he merely states :

"To me it is good to adhere as to God and our Lord Jesus Christ, so also to his Apostles, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them"*(A)—that is, by the Apostles—not by "*Apostolic men*,"(B) as Messrs. Berington and Kirk would have their readers suppose. The necessary correction, however, having been made, the passage may still seem to countenance the doctrine of tradition. For, after the sentence has been amended, the question continues to present itself, where is the sense of Scripture, delivered by the Apostles, to be found? Should the language of Origen be considered to imply, that, in his opinion, it is contained

* Difference of editions cannot be urged in explanation of the discordance between the expressions "*Apostolic men*" and "*his Apostles*." I have consulted three copies of the Benedictine, and some other editions : and, without the slightest variation, they all give the passage as I have transcribed it in note (A).

in the traditions of the church, so to speak—it will be clearly shewn, that such a supposition is wholly groundless: *The context proves to demonstration—first, that Origen refers to the Apostles themselves, and not to “Apostolic men;” and secondly, TO THE EXPOSITION OF PASSAGES IN THE OLD TESTAMENT, DELIVERED BY THE APOSTLES IN THE NEW.*

The context runs thus :

“But now let us also see some of those things which are written concerning clean and unclean, whether concerning meats or animals; and, as in the explanation of the cup, so also concerning meats which are spoken of by way of shadow, let us ascend to those which spiritually are true meats. But, *to investigate these subjects, we stand in need of the testimonies of DIVINE SCRIPTURE*, lest any one should think, (for men love to whet their tongues as a sword) lest any one, I say, should think, that I do violence to the Divine Scriptures, and in a forced manner apply to men, those things which are written in the law concerning animals, quadrupeds, or even birds, or clean or unclean fishes, and feign that these things were spoken of men. For, perhaps, some of the hearers may say, why doest thou violence to Scripture? Animals are spoken of—let animals be understood. Lest, therefore, any one should believe, that these things are perverted by a human understanding, the APOSTOLIC *authority on these subjects is to be called*

forth. Hear first of all, therefore, after what manner PAUL speaks of these things. ‘*For all,*’ he says, ‘*passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, but the rock was Christ.*’ (1 Cor. x. 2, et seq.) PAUL says these things, an Hebrew of the Hebrews, according to the law a Pharisee, and instructed at the feet of Gamaliel; who, truly, never would dare to name spiritual meat and spiritual drink, unless he had learned by the knowledge of the truest doctrine delivered to himself, that such was the meaning of the Lawgiver. From whence he adds this also, as if confident and certain respecting the import of clean and unclean, that they are to be observed, not according to the letter, but spiritually; and says: ‘*Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or sabbath days which are a shadow of things to come.*’ (Col. ii. 16.) Thou seest, therefore, in what manner PAUL, who had learned those things better than they who now boast that they are teachers, says, that all those things which Moses speaks concerning meats or drinks, are a shadow of things to come. And, therefore, as we have said, we ought to ascend from this shadow to truth. The discourse is to Christians and from

Christians, *to whom the authority of APOSTOLIC words ought to be dear.*”

In immediate connexion with the preceding extract, stands the first part of the quotation :

“ But, if any one, puffed up with arrogance, undervalues or scorns *apostolic* words, he shall look to it. But to me it is good to adhere, as to God and our Lord Jesus Christ, so also to his APOSTLES, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

Origen continues :

“ But, however, if the will of God be so, and tranquillity shall exist, (for we know not what a day about to come may bring forth,) a convenient time will, perhaps, occur, when we may also shew from the Old Testament, *according to the view of the APOSTLES*, that not only the import of clean and unclean meats, but also the signification of animals, or birds, or fishes, concerning which it is written in the law, is to be referred to men. But since, at present, time does not allow us to use a more extensive explanation, *let us be content with the two lights of the APOSTLES, PETER AND PAUL, as witnesses.* And, indeed, we have already brought forward PAUL’s opinion. But, when the apostle PETER was in Joppe, and desired to pray, &c.” (c)

Origen proceeds to comment upon the tenth chapter of the Acts, particularly upon the vision of the sheet, and adds :

“Does not the apostle PETER seem to thee manifestly to have transferred all these four-footed beasts, and creeping things, and fowls, to man, and to have understood those things, which had been shewn to him in the sheet let down from heaven, as men?” (D)

Such is the context of the passage under review. By it, the two allegations that have been made, are clearly proved: first, that, in the sentence in question, Origen speaks of the Apostles, not of “Apostolic men;” and secondly, that he refers, not to traditive interpretations of Scripture, apart from the Bible itself, but to the signification of passages in the Old Testament, furnished by the Apostles in the New. The former position is demonstrated by the citation of the Apostles Paul and Peter, while no mention is made of “Apostolic men.” “*Let us be content,*” says Origen, “*with the two lights of the APOSTLES, PETER AND PAUL, as witnesses.*”—The truth of the latter position is established by the fact, that, in interpreting passages from the Old Testament, our author actually appeals to extracts from Paul’s writings, and to Peter’s explication of his vision, as recorded in the tenth chapter of the Acts. Origen, therefore, does not leave his readers in doubt touching the place, in which “the sense” of Scripture “delivered” by the Apostles, has been lodged; but, merely acting on the principle of elucidating one portion of the Sacred Volume by

another, explains certain phrases of the Old Testament, by quoting the meaning, according to his opinion, attached to them in the New. From these undeniable premises, the obvious conclusion is, that the quotation does not afford the slightest countenance to the doctrine of tradition as advocated by the Church of Rome.

ORIGEN,

*according to Messrs. Berington
and Kirk.*

“To me it is good to adhere to *Apostolic men*, as to God and his Christ, and draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

ORIGEN,

*according to the Latin version
of Ruffinus.*

“To me it is good to adhere, as to God and our Lord Jesus Christ, so also to his *Apostles*, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

Having animadverted on the substitution of “*Apostolic men*” for “his *Apostles*,” I proceed to consider the remaining branch of the quotation :

“If we follow the mere letter of the scriptures, and take the interpretation of the law, as the Jews commonly explain it, I shall blush to confess, that the Lord should have given such laws.—But if the law of God be understood as the church teaches, then truly does it transcend all human laws, and is worthy of him who gave it.” *Hom. vii. in Levit. tom. ii., p. 226.* “The Faith of Catholics,” p. 16.

As the matter which intervenes between this part of the quotation, and that already reviewed, de-

serves especial notice, I shall give it in full.—In immediate connexion with the long extract which has been cited, Origen observes :

“ But, perchance, some one may say, concerning quadrupeds, indeed, and creeping things, and birds, thou hast furnished a reason, why men ought to be understood ; give also an explanation concerning the inhabitants of the waters. Since truly the law designates, even of these, some as clean and others as unclean, I demand not, that credit should be reposed in my words, unless I shall bring forward appropriate witnesses. I shall produce *the LORD himself, and our SAVIOUR JESUS CHRIST*, a witness and author of these things, shewing in what manner men may be said to be fishes. ‘ *The kingdom of heaven,*’ says he, ‘ *is like unto a net cast into the sea, which gathers of every kind of fishes ; and, when it has been filled, sitting on the shore, they place the good in vessels, but the bad are cast away.*’ Matt. xiii. 47. He plainly taught, that those fishes which are said to be taken in nets, are either good or bad men. Those, therefore, are they, who, according to Moses, are called either clean or unclean fishes. These matters, then, having been established by apostolic and evangelic authority, let us see, in what manner each man can be shewn to be either clean or unclean.

“ Every man has some food in himself, which he supplies to the individual who comes nearest to him. For, when we approach each other, it is

impossible, but that, either from an answer, or a question, or from some gesture, we mutually receive or impart some relish. (*gustum.*) And, if the man from whom we derive a relish, be clean, and of a good mind, we receive clean food. But, if the individual, with whom we are brought into contact, be unclean, we receive from him, agreeably to what has been already said, unclean food. And on this account, I am of opinion, the *Apostle PAUL* says of such persons, as of unclean animals: "*With such an one no not to eat.*" 1 Cor. v. 11. But, that my meaning may be more intelligible, let us take an example from greater things, that we may thence gradually descend, until we come to inferior things. Our LORD AND SAVIOUR says, "*Except ye shall eat my flesh, and drink my blood, you shall not have life in yourselves. My flesh is truly meat, and my blood is truly drink.*" (John vi. 54--56.) Because Jesus, therefore, is altogether and wholly clean, his entire flesh is meat, and his entire blood is drink; because his every work is holy, and his every speech is true. On that account, therefore, both his flesh is true meat, and his blood is true drink. For, by THE FLESH AND BLOOD OF HIS OWN WORD, as with clean food and drink, he gives drink to, and recruits all the race of men. In the second place, after His flesh, Peter and Paul and all the Apostles are clean food. In the third place, their disciples: and thus each, according to the extent of his deserts and the purity of his perceptions, is

made clean food to his neighbour. He who cannot endure to hear these things, may perhaps turn aside, and avert his ears, after the example of those who said, "*How will he give us his flesh to eat? who can hear him? and they departed from him.*" (John vi. 53, 61, 67.) But you, if you are the sons of the church, if you are embued with evangelical mysteries, if the Word, made flesh, dwells in you, acknowledge, because they are of the Lord, the things which we say, lest perhaps he who knows them not, should not be known of Him. Acknowledge, because they are figures, the things which are written in the Inspired Volume; and, therefore, as spiritual and not as carnal persons, examine and understand what is said. For, if as carnal persons, you understand them, they injure, and do not nourish you. For there is in the gospels also a letter which kills: a killing letter is not found in the Old Testament alone. There is also in the New Testament a letter which kills him, who does not understand spiritually the things which are spoken. For if, according to the letter, thou followest the very thing which is said, "*Except ye eat my flesh and drink my blood,*" (John vi. 54) this letter kills."*

* It is almost unnecessary to call the reader's attention to the marked opposition between the sentiment expressed in this passage, and the doctrine of transubstantiation.—It occurs on the page immediately intervening between those which supplied the two branches of the quotation.

Origen continues :

“Dost thou wish, that I should produce for thee from the Gospel, another letter also which kills? He says, “*he that has not a sword, let him sell his cloak, and buy one.*” (Luke xxii. 36.) Lo! this also is a letter of the Gospel, but it kills. But, if thou take it spiritually, it does not kill, but there is in it a quickening spirit. And, therefore, understand spiritually the things which are said, whether in the Law or in the Gospels; because “*the spiritual man judgeth all things, but he himself is judged of no man.*” (1 Cor. ii. 11.) Every man, therefore, as we have said, has in himself some food, from which he who has taken it, if indeed he be a good man, and bring forth good things out of the good treasury of his heart, supplies clean food to his neighbour. But, if he be an evil man, and bring forth evil things, he supplies unclean food to his neighbour. For any innocent and upright person can seem to be a clean animal, a sheep for example, and to afford clean food to him who hears him, as the sheep which is a clean animal. Similarly also in other respects. And, therefore, every man (as we have said) when he speaks to his neighbour, whether he benefits or injures him by his discourse, is to him either a clean or an unclean animal: concerning which it is commanded us, either to use the clean, or to abstain from the unclean. If we say, that the great God promulgated

laws according to this meaning, the legislation, in my judgment, will appear worthy of the Divine Majesty.”

Then follows the passage which supplied the extract under immediate consideration :

“ But, if we cleave to the letter, and understand the things written in the law, according to the meaning which the Jews attach to it, or according to the vulgar acceptance, I blush to speak and confess, that God should have given such laws. For the laws of men, for instance, those of the Romans, or Athenians, or Lacedemonians, will appear more elegant and reasonable. But, if the law of God be understood as the Church teaches, then plainly does it transcend all human law, and will be believed to be truly the law of God.” (E)

Throughout the preceding extract, as is evident, Origen advocates the spiritual exposition of Holy Writ. “ Acknowledge,” says he, “ because they are figures, the things which are written in the Inspired Volume ; and, therefore, as spiritual and not as carnal persons, examine and understand what is said. For, if, as carnal persons, you understand them, they injure and do not nourish you. For there is in the Gospels also, a letter which kills : a killing letter is not found in the Old Testament alone. There is also in the New Testament a letter which kills him, who does not spiritually understand the things which are spoken.

For, if, according to the letter, thou followest the very thing which is said, ‘*Except ye eat my flesh and drink my blood,*’ (John vi. 54,) this letter kills.”

Again : in the quotation itself, it will be observed, that Origen is not satisfied with condemning adherence to “the mere letter of the Scriptures;” but, by praising the church of his day as rightly elucidating the Records of Truth, intimates, that she explained them spiritually. “If we follow,” says Origen, “the mere letter of the Scriptures, * * I shall blush to confess, &c. ; but if the law of God be understood *as the Church teaches*, then truly does it transcend all human laws,” &c.

Once more : in the context Origen is found, not only pleading for the spiritual interpretation of the Scriptures, but urging it upon the acceptance of his hearers, expressly on the ground of their being “sons of the Church.” “But you,” writes Origen, “if you are the sons of the Church, if you are imbued with evangelical mysteries, if the Word, made flesh, dwells in you, acknowledge, because they are of the Lord, the things which we say, lest he who knows them not, should not be known of Him. Acknowledge, because they are figures,” &c.—From this passage the direct inference is, that, in Origen’s time, the Church expounded the Sacred Page spiritually. On the other hand, let that tenet be examined, which *constitutes, in fact, the LIFE-BLOOD*

of the Papal system—the doctrine of transubstantiation. By it, the voice of Deity speaking through the senses, the remonstrances of reason, and the analogy of Scripture-language, are alike disregarded. Upon what basis, then, is a dogma of so monstrous a character principally founded? On the *literal* sense of the words, “this is my body.”(F) A strange want of appositeness, therefore, is evinced in a quotation, which, though eulogizing a church, because it interpreted Scripture *spiritually*, is yet adduced in support of a communion, the *chief* article of whose creed mainly rests on certain expressions in the New Testament, *literally* understood!

In conclusion ; it is evident, that, in the present instance, the rules of honourable citation have been broken.—In the second section of the passage, a most unjustifiable departure from the obvious meaning of Origen has been exposed : while it has been shown from the context, that an unfair application has been made of the entire extract.

SECTION III.

CYRIL OF JERUSALEM.

THE next passage, to which I beg to call attention, is from Cyril of Jerusalem, and is thus given by Messrs. Berington and Kirk, p. 21 :

“Learn sedulously from the Church, which are the books of the Old and New Testaments.” *Cat.* IV. N. 20, p. 64. *Edit. Oxon.* 1703.

This quotation amply deserves animadversion.—On examining the section referred to, it is discovered, that part of the original has been suppressed*—while the context shews, that, in adducing the extract in support of the Church of Rome, the Compilers have wholly misapplied it.

“Learn sedulously from the Church, which are the books of the Old and New Testaments,” is the quotation : in immediate connexion, Cyril adds,

* After I had bestowed considerable attention on this passage, I found, that it is given without mutilation, in a *subsequent* part of “The Faith of Catholics.” (See note A.)—When it occurred to me to substitute for the paper now laid before the Reader, a review of the quotation *whole and entire*, time did not admit of my preparing it.—This, however, is the less to be regretted, as the present *article* shews, that, when the extract, *either in a garbled form, or in its original integrity, is cited in favour of the Church of Rome, it is alike misapplied.*

1

“and do not read for me anything of the apocryphal.” (b)

Now, if, in the particular discourse,* which supplied the foregoing extract, Cyril took any notice of the writings, in the present day specially known as “*the Apocrypha*,” it is with facility established, that, in the expression which has been omitted, he warns the catechumen against reading *them*, as well as other treatises *universally* acknowledged to be spurious.—Our author’s tractate, “Concerning the Divine Scriptures,” occupies four sections.—He makes, therein, but two divisions of books—those, the perusal of which he recommends, and those, from the perusal of which he dissuades his pupil.—The Apocrypha are not ranked among the former:† consequently, if noticed *at all*, they must be included among the latter.—The obvious conclusion, therefore, is; if, throughout that portion of his fourth Catechesis which treats of Revelation, Cyril alluded to the uninspired compositions which the Church of Rome has adopted, he must, in the sentence which has been withheld, have directed his admonition against *them*, as well as all other writings save those he expressly enumerates. (c)

That the passage, however, as cited in “The Faith of Catholics,” is misapplied, can be shewn on

* It is headed “Περὶ τῶν Θείων Γραφῶν”—“Concerning the Divine Scriptures.”

† The truth of these facts will appear from the sequel.

evidence, wholly independent of the clause which has been suppressed.—In the context Cyril specifies by name the books of Sacred Scripture : and, as has been already briefly signified, compositions, which, agreeably to the creed of Romanism, form an integral part of Holy Writ, are not inserted in the catalogue.

The context of the passage is as follows :

“ But these things the divinely-inspired Scriptures of the Old and New Testament teach us. For there is one God of both Testaments, who foretold in the Old Testament, the Christ manifested in the New ; who, by the law and the Prophets as a school-master, hath brought us unto Christ. (Gal. iii. 23.) ‘ And the law was our school-master (to bring us) unto Christ.’ (Ibid. 24.) And, if at any time thou shalt hear any of the heretics blaspheming the law or the prophets, speak in opposition that salutary word, ‘ Jesus came not to destroy the law, but to fulfil.’ (Matt. v. 17.)”

The quotation occurs in immediate connexion with the preceding extract :

“ Learn also sedulously from the Church, which are the books of the Old and New Testament, and *do not read for me anything of the apocryphal.*”

Cyril continues :

“ For, why shouldest thou, who art unacquainted with those which are acknowledged by all, torment thyself in vain concerning those which are doubted ?

Read the divine Scriptures, the twenty-two books of the Old Testament, which have been translated by the seventy-two Interpreters.” (D)

Cyril then gives an account of the manner in which the Septuagint was composed, and in the next section thus proceeds :

“ Read the twenty-two books of these, and have no communication with the apocryphal.* Diligently meditate upon those alone, which in the Church also we read with boldness. (E) The Apostles and the ancient bishops, the presidents of the Church, who handed these down, were much wiser than thou art. Being, therefore, a son of the Church, do not falsify the institutes. And of the Old Testament, as has been said, meditate upon twenty-two books ; which, if thou art desirous of learning, endeavour to remember, while by name I enumerate them. For of the Law, there are the five first books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Then, Jesus, (Joshua) the son of Nun ; and the book of Judges with Ruth is counted the seventh. But of the remaining his-

* It will be observed, that, in this passage, the injunction against reading apocryphal compositions is repeated ; and that it follows *immediately* after an exhortation to “ read *the twenty-two books* ” of the OLD Testament. Now, such is precisely the connexion, in which we should expect to find an admonition against the apocryphal writings adopted by the Church of Rome ; seeing that, at an early period, they were intermingled with the *Old Testament Scriptures*.

torical books, the first and second books of the Kingdoms (first and second books of Samuel) are one book with the Hebrews : and the third and fourth (first and second books of Kings) are also one : and, in the same manner, the first and second books of Paralipomenon (first and second books of Chronicles) are with them one book, and the first and second books of Esdras (Ezra and Nehemiah) are counted one. The twelfth book is Esther. And these are the historical books. But there are five written in verses, Job, the book of Psalms, Proverbs, Ecclesiastes, and the Song of Songs, the seventeenth book. And in addition to these, there are five Prophetical : one book of the twelve Prophets, and one of Isaiah, and Jeremiah with Baruch, and the Lamentations, and Epistle : then Ezekiel, and the book of Daniel, the twenty-second of the Old Testament. But of the New Testament, the four Gospels : for the other Gospels have false titles, and are injurious. The Manicheans also wrote a Gospel according to Thomas, which, as if by the fragrance of an evangelical appellation, corrupts the more simple. Receive also the Acts of the twelve Apostles : and, in addition to these, the seven Catholic Epistles of James, and Peter, and John, and Jude ; but, as that which seals up all, and is the last writing of the Apostles, the fourteen Epistles of Paul. But let all the rest lie without in the second place : (F) and as many as are not read

in the churches, do not read these by thyself, (or in private,) as thou hast heard.” Sect. 20, p. 65. (G)

The preceding extracts naturally suggest a few comments.—No doubt, our author—according to the advice which he urged upon others—“learned sedulously from the Church which were the books of the Old and New Testament.” Now, agreeably to the enumeration of Scripture which Cyril furnishes, the Church in his day did not place among the Inspired Writings, either Tobias, Judith, Wisdom, Ecclesiasticus, or the books of Maccabees. These compositions, on the other hand, have been solemnly pronounced by the Council of Trent to be of divine authority.* Upon a subject, therefore, of no less importance, than the canon of Holy Writ, the Church commended by Cyril, and that of Rome, are at direct variance. The two communions, however, as is obvious, are identified in “The Faith of Catholics.”—If this assumption be allowed, the Church of Rome is convicted of change of opinion on an article of faith. (H)—adopting, in the present day, as sacred, books which she had formerly rejected. In this case, her pretensions to infallibility fall to the ground. If, to avoid so unpleasant yet inevitable a consequence, it be acknowledged that the Church, alluded to by Cyril, and that of Rome, are not one and the

* Decret. de Can. Scrip. IV Sess.

same, the irrelevancy of the quotation follows as a necessary result. According to the latter alternative, therefore, it is evident, that, as by mutilation of the extract, so also by the use to which it has been applied, the laws of just citation have been infringed.* (L)

* The following passages from Cyril will be read with interest :

“Ever keep in thy mind this seal, which has now, according to the chief heads, been summarily placed before thee : but, if the Lord permit, it shall, to the best of my ability, be exhibited with demonstration from the Scriptures. For, with regard to the divine and holy mysteries of the faith, even a trivial point ought neither to be delivered without the sacred Scriptures, nor rashly set forth by probabilities, and the artificial structure of words. And do not simply believe me enunciating these particulars, unless thou shalt receive from the Holy Scriptures demonstration of the truths communicated to thee. For the salvation which results from our faith, is not grounded on fluency of expression, but on demonstration brought from the sacred Scriptures.”—*Cat.* iv. n. 12. (I)

“But may it be the work of the power of the Holy Spirit Himself, to grant us, on the one hand, because of the fewness of the days, pardon of our omissions; and, on the other, to infuse into you the hearers, a more perfect knowledge of the matters in which we are deficient. Since those who are studious amongst you, may learn these things from the more frequent perusal of the divine Scriptures—yea and also, from these present Catecheses, and from those formerly delivered by us, may have a more assured faith, In one God, the Father Almighty, and in our Lord Jesus Christ, His only begotten Son, and in the Holy Ghost, the Comforter.”—*Cat.* xvii. n. 16. (K)

SECTION IV.

AUGUSTINE.

THE next quotation which I shall examine, is taken from the Works of Augustine, and runs thus in "The Faith of Catholics," p. 25 :

"This Church, moreover, the divine authority commends, and as it cannot deceive us, he who fears to be imposed on, under the obscurity of the present question, (concerning baptism,) will consult the Church, which, without any ambiguity, the Scriptures establish."

Contra Crescon. Lib. i. T. vii. p. 168. Edit. Paris. 1614.

In the preceding extract, the sense of Augustine is not fairly exhibited. The phrase, translated "the divine authority," is "SCRIPTURAM IPSARUM *authoritas*"—*the authority of the SCRIPTURES THEMSELVES*: and that, rendered "as it cannot deceive us," is "quoniam SANCTA SCRIPTURA fallere non potest"—as HOLY SCRIPTURE cannot deceive. (A) It is not easy to ascertain the object,

which was contemplated by the *former* departure from the original. Certain, indeed, it is, as has been already observed, that, according to the fourth session of the Council of Trent, "the divine authority" is not contained in the Scriptures alone, tradition and Holy Writ being received by the Church of Rome with like veneration. Was it, then, a consciousness, that Romanism could not stand solely on the ground of Scripture, which led to the substitution of an ambiguous expression, "the divine authority," for "the authority of the Scriptures themselves?"—The end accomplished by the *latter* deviation from the original, can with facility be discovered. By it is avoided the *obnoxious* position, that the Bible is a safe guide—a principle necessarily involved in the sentence which has been mutilated, "as holy Scripture cannot deceive:" while, at the same time, a strong testimony may be gained in support of a fundamental article of the Papal creed; since, if the reader should happen to refer the word "it" to "the Church," the Bishop of Hippo will appear to advocate her infallibility, the meaning of the clause being, in that case, "as the Church cannot deceive." It needs scarcely be added, that a correct version of the original would have obviated the possibility of any such interpretation.

AUGUSTINE,
*according to Messrs. Berington
 and Kirk.*

“This Church the divine
 authority commends, and as
 it cannot deceive us,” &c.

AUGUSTINE,
according to the Original.
 “This Church the authority

of the Scriptures themselves
 commends; that, as holy Scrip-
 ture cannot deceive,” &c.

In the second place: the brief explanatory remark, inserted in the quotation, leads the reader to conclude, that Augustine is treating on the subject of baptism *in general*. That such is not a just view of the question which was at issue, the context abundantly demonstrates.—It is as follows:

“Prove in the canonical Scriptures, that a person, coming from the heretics, was baptized a second time. For we also adduce that which was said to Peter, ‘He who is once washed, needs not to be washed again.’ But, still you say, Peter was not baptized among heretics. Because, therefore, you cannot produce from the Scriptures, (the authority of which is common to us,) a person coming from the heretics, baptized a second time; nor we, a person received as he came from the heretics (*ita susceptum*): as far as relates to this matter, our case is on a par. But we have shewn, that many things, even pertaining to the law of God, are found with those who are not in the Church—a fact, none of you dare to deny: but, I do not at all see, why you should be unwilling to admit that baptism also is of this character, and am confident, you

cannot prove that it is not. As for us, we follow truly in this matter also the most certain authority of the canonical Scriptures. For it is not to be regarded as of trivial moment, that, when the same question was agitated between the bishops of an age prior to that in which the sect of Donatus arose, and various opinions were entertained regarding it, the unity of the colleagues among themselves being preserved,—it was determined, that that which we hold, should be observed through the universal Catholic Church, which is diffused in the whole world. You, indeed, also bring forward the Council of Cyprian; which, either did not take place, or was justly set aside by the rest of the members of unity, from whom he was not divided. For neither, because, rightly, we do not this, are we on that account better than bishop Cyprian (if he really supposed that heretics ought to be re-baptized): as we are not better than the Apostle Peter, because we do not compel the Gentiles to judaize, which he is shewn to have done; (Paul, the Apostle, bearing witness and rebuking, Gal. ii.) when, in like manner, the question respecting circumcision was pending, with no small difficulty, between the Apostles, as that concerning baptism in after time among the bishops. Wherefore, although an example of this thing cannot certainly be produced from the canonical Scriptures, yet the truth of the same Scriptures, even in this matter, is

held by us, when we do what already has been approved of by the universal church, which the authority of the Scriptures themselves commends ; that, as holy Scripture cannot deceive, whosoever fears to be deceived by the obscurity of this question, may consult on it the same church, which, without any ambiguity, holy Scripture demonstrates.” (B)

From the foregoing extract it is plain, that the topic under discussion was the rebaptizing of heretics. To decide this inquiry, no example, as Augustine says, could be produced from Scripture, of “a person who came from the heretics, having been baptized a second time, or of a person having been received as he came from the heretics.” As far, then, as regarded inability to cite from Holy Writ a case in point, those who took opposing sides in the controversy, were perfectly on a level. The subject, therefore, on which Augustine recommended the Church to be consulted, was one, respecting which the Sacred Volume had not furnished a practical decision : and it is obvious, that, *if SCRIPTURE contained an example on either side, SCRIPTURE would have determined the question.*

In conclusion : it is worthy of remark, that, in both instances of omission, the exclusion of the Bible from the quotation is the effect accomplished by the Compilers ; the words of dubious import introduced therein, having been substituted in place

of "holy Scripture," and "of the Scriptures themselves."

In this passage, also, it will be acknowledged, that the rules of just citation have been overlooked.*

* The extracts which follow, will probably be new to some of my readers:

"But between us and the Donatists," writes Augustine, "the question at issue is, where this body, that is the Church, exists. What, then, are we to do? Shall we seek her in our own words, or in the words of her head, our Lord Jesus Christ? I am of opinion, that we ought rather to seek her in the words of Him, who is truth, and is best acquainted with His own body. *'For the Lord knoweth them that are his.'*" Contra Donat. vel De Unit. Eccles. cap. i. sect. 2. August. Oper. Benedict. Tom. ix. p. 230 (c)

Again, in the 47 sect. 18 cap. of the same treatise;

"Let them (the Donatists) if they can, demonstrate their Church, not by the talk and rumour of the Africans; not by the councils of their own bishops; not by the books of their disputers; *not by deceitful miracles, against which we are cautioned by the word of God*;—but in the prescript of the Law, in the predictions of the Prophets, in the verses of the Psalms, in the voices of the Shepherd himself, in the preaching and works of the Evangelists; that is, in all the canonical authorities of the Sacred Scriptures."—Bened. Tom. ix. p. 252. (D)

CHAPTER II.

EXAMINATION OF CERTAIN PASSAGES, WHICH, THOUGH ARRANGED
UNDER THE HEADING "PRAYERS FOR THE DEAD," ARE, IN
REALITY, ALSO BROUGHT FORWARD IN SUPPORT OF THE DOC-
TRINE OF PURGATORY.

PREFATORY MATTER.

THE history of the doctrine of purgatory, exemplifies, in a striking manner, the progress of error.

At an early period of the Christian æra, annual festivals were instituted in honour of martyrs and other departed saints. On such occasions, their names having been recited, thanksgiving was offered for their "victorious end;" and relief was administered to those whose necessities required it. By degrees, various speculations obtained, concerning the state of those who had died in the faith. The opinion was by no means uncommon, that they were reserved in secret receptacles until the day of judgment; (A) and ready credence was afforded to the idea, that their happiness might be increased by

the prayers of the faithful on earth. Accordingly, supplication for the dead became a general practice in the Church. In connexion with the tenets just adverted to, another dogma assisted in preparing the way for the introduction of purgatory. Some of the Fathers inculcated the notion, that all men, the saved as well as lost, should have to pass through fire on the last day, (B)—a sentiment, it will be admitted, most liable to perversion. Meanwhile, philosophy, “falsely so called,” and Judaism, supplied their contributions to the growing evil.(C) Scripture was dethroned from the authoritative position which belongs to it, and “the commandments and doctrines of men” substituted in its stead—religion was viewed as a matter in which the laity had no direct personal concern—while a thirst for wealth and domination specially distinguished the ecclesiastical order. This state of things combining effectually with the crude mass of human opinions, the dogma of purgatory was, at length, formally announced by the voice of an Œcumenical Council; and, gradually acquiring strength, it took its place, in due course, among the objects of popular belief.(D)—Having drawn this brief historical sketch of the doctrine, I proceed to examine certain quotations adduced in its support, by Messrs. Berington and Kirk.

SECTION I.

TERTULLIAN.

It is particularly worthy of remark, that, in "The Faith of Catholics," *selections from the Fathers are not given under the heading "PURGATORY."** The language, however, of the proposition† which immediately succeeds, evinces, that the quotations, cited in its defence, are also brought forward in aid of the preceding article.‡ Now from some of these extracts, the reader is left to conclude, that, because,

* Page 351.

† The XI Proposition of the second Section is headed "*Purgatory*"—the next Proposition is headed "*Prayers for the Dead*," and is as follows :

"We also believe, that such souls so detained in Purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow members here on earth.—But where this place be ; of what nature or quality the pains be ; how long souls may be there detained ; in what manner the suffrages, made in their behalf, be applied, whether by way of satisfaction or intercession, &c. are questions superfluous and impertinent as to faith."

‡ That such is the case, there can, in fact, be no doubt ; since the quotations, under the heading "*Prayers for the Dead*," end with the Decree of the Council of Trent "*Touching Purgatory*," Sess. xxv. "The Faith of Catholics," p. 371:

in early times, prayer was offered for the dead, the suppliants must have believed in the existence of purgatory.—That such an inference is without foundation, shall be established, beyond controversy, in the following pages.

The first extract to which I beg to call attention, is from Tertullian ; and is thus given :

“ Among the Apostolical traditions, received from the Fathers, and not enforced by the positive words of Scripture, he reckons ‘ Oblations for the dead on the anniversary day.’ *De Cor. Milit.* p. 289. Rothomagi, 1662.”* “ The Faith of Catholics,” p. 354.

Previously to investigating the accuracy of this quotation, I would observe, that part, at least, of the matter introducing it, is at variance with the original. In order to prove the truth of this allegation, it is necessary to enquire ; in what light will the customs, alluded to, be regarded, when they are described, as “ not enforced by the positive words of Scripture ?” Surely, they will be considered, though not immediately enjoined by Revelation, yet as flowing indirectly from its precepts.—An examination of the context will expose the utter groundlessness of any such opinion.

The subject of the treatise which has furnished the quotation, is, whether it was lawful for Christian

* See “ The Faith of Catholics,” p. li.

soldiers, or Christians in general, to wear crowns? The circumstance which gave rise to the question, was this.—Instructions had been issued by the Roman Emperors, that a largess should be bestowed on the army. While a tribune was occupied in executing the order, a soldier advanced, holding in his hand the garland, which his associates wore on their heads. The grounds of his conduct having been inquired into, he replied that he was a Christian, and that, as such, he could not lawfully be adorned with a crown. For this avowal of his faith, he was instantly hurried away to prison.—The bold confession made by the soldier, having been condemned by some of his fellow-disciples as unnecessary, Tertullian undertook to shew the consistency of Christians in refusing to wear a crown; and, accordingly, wrote the book entitled, “*De Corona Militis*”—i. e. “Concerning a Soldier’s Crown.”*—The context of the passage is as follows:

“It is easy forthwith to demand, where it is written, that we should not be crowned. But truly, where is it written, that we should be crowned? For, when the opposite party demand the authority of Scripture for our opinion, they in fact predetermine, that their own side ought to possess the authority of Scripture for their’s. For, if it shall

* See argum. in libr.

be said, that it is lawful to be crowned, because Scripture does not forbid it; with equal justice may it be retorted, that it is unlawful to be crowned, because Scripture does not enjoin it. How shall discipline act? Shall it receive both opinions, because neither is forbidden? Or shall it reject both, because neither is commanded? But, it may be said, that which is not forbidden, is freely permitted. Yea rather, that is forbidden, which is not freely permitted.

“And how long,” continues Tertullian, “shall we thus spend our labour to no purpose, while there exists on our side immemorial observance, which, by anticipating the ground, has made the principal point in the case. If no scripture has determined this matter, it is certainly confirmed by usage, which, without doubt, flowed from tradition.* For, how could anything be frequently practised, if it had not been previously handed down? But thou sayest, even in the holding out of tradition, written authority is to be demanded. Let us in-

* The cases, in which, *in the present instance*, our author appeals to tradition, were those of ceremonial usage.—The weapon, however, employed by him on another occasion, was of a different temper—Hermogenes advocated a principle of the Pagan philosophy, that the Deity and matter were co-eternal. In Tertullian’s replication to this absurdity, the following well-known passage occurs: “An autem de aliqua subjacenti materia facta sint omnia, nusquam adhuc legi. Scriptum esse doceat Hermogenis officina. Si non est scriptum, timeat

quire, therefore, whether tradition, though unwritten, ought not to be received? We should not hesitate to adopt the negative of this question, were the matter not prejudged by examples of other observances, which we vindicate without any support from writing, by the authority of tradition alone, from thence by the protection of custom.”

Tertullian then enumerates some usages of “the Church,” not prescribed by Revelation; and classes among them “oblations for the dead on the anniversary day.”*

Væ illud adjicientibus aut detrahentibus destinatum.” Apoc. xxii. Adv. Hermog. cap. xxii. Oper. Rothom. 1662, p. 417.

“But, whether all things were made of some subjacent matter, I have as yet no where read. Let the shop of Hermogenes shew, that it is written. If it be not written, let them fear that woe, which is destined for such as add or take away.” (Apoc. xxii.)

* In this place, a remark naturally suggests itself—Messrs. Berington and Kirk would, in all probability, not be grieved, should their readers infer, that the oblations, spoken of in the quotation, and the masses, offered for the dead in the Church of Rome, are one and the same. Now, should the truth of this supposition be admitted, what are the necessary consequences? The *former*—“the oblations”—Tertullian represents as wholly destitute of scriptural authority, and as resting only upon tradition. The *latter*—the masses—however, if identified with *them*, are placed on the same foundation. Could, then, the Compilers of “The Faith of Catholics,” in drawing attention to the quotation from Tertullian, have intended to smooth the way to the only just conclusion—that masses for the dead owe their origin to tradition alone, and derive no sanction from the Inspired Volume?

After having referred to other observances, he adds :

“ If for these and other such like regulations, you demand the law of the Scriptures, none can be found : tradition will be held up before you, as originating, usage as confirming, and faith as practising them.” (E)

In the preceding extracts, Tertullian, it will be remarked, does not even remotely insinuate, that the custom of making oblations for the dead can be traced indirectly to the authority of the Sacred Page. On the contrary, the usages among which he ranks this practice, are characterized most explicitly, as “ vindicated without any support from writing, by the authority of *tradition alone*.” Now, if our author had made use of any expression from which it could be gathered, that, in his view, these customs were even partially based on Revelation, it is evident, that his line of reasoning would have been glaringly defective. “ Consenting or refusing to be crowned,” his opponents might reply, “ is a subject on which you admit the total silence of Scripture : and you affirm, that the question can be determined simply by tradition. Why, then, adduce, as cases in point, observances, which, you confess, do not rest exclusively upon tradition, but derive weight, at least in measure, from the authority of Holy Writ.” As is manifest, however, no such intimation can be discovered in the context of the passage.

How unfounded, then, the impression sought to be conveyed in the introduction to the extract!

I shall now examine the quotation itself:

“Oblations for the dead on the anniversary day.”
De Cor. Milit. p. 289. Rothomagi, 1662.

From the writings of Cyprian it is manifest, that sacrifices and oblations were offered even for those who had died martyrs to the truth. In his xxxix Epistle, he says:

“His grandmother Celerina was long since crowned with martyrdom. His paternal uncle also, and his maternal uncle, Laurentinus and Ignatius, themselves once militant in secular camps, but true and spiritual soldiers of God, whilst they overthrew the Devil by the advance of Christ, merited palms of the Lord and crowns, by illustrious suffering. We always offer sacrifices for them, as you remember, as often as we celebrate the passions and days of the martyrs by an anniversary commemoration.” (F)

In his xii Epistle, Cyprian writes:

“Finally also take note of the days on which they depart from life, that we may be able to celebrate their commemorations among the anniversaries of the martyrs: although Tertullus, our most faithful and most devoted brother, according to the usual anxiety, and care, which he shows to the brethren in every kindness and labour of love, (who neither in that respect is deficient in attention to their

bodily wants,) has written and does write, and signify to me the days on which, in prison, our happy brethren, by the issue of a glorious death, pass to immortality ; and oblations and sacrifices are here celebrated by us on account of their commemorations, which we shall speedily hold in company with you, the Lord being our protector.” (G)

It deserves especial notice, that, in the foregoing passage, Cyprian characterizes those on whose behalf “ oblations and sacrifices were celebrated on account of their commemorations,” as “ *our happy brethren, by the issue of a glorious death, passing to immortality.*”

Now, it is allowed, that martyrs, upon dissolution, entered into glory.

“ Sufficiently blessed,” observes Cyprian, “ are those of you, who, journeying by* these footsteps of glory, have already departed from life ; and, *the path of virtue and faith having been completed, have arrived at the presence of the Lord*, (ad complexum et osculum Domini) the Lord himself rejoicing.” Ep. 37. (H)

In his eleventh Epistle, he writes :

“ Torments which do not readily dismiss to a crown ; but torture, until they overthrow ; unless that some one, rescued by the Divine Majesty,

* Cyprian had in the preceding lines described the manner in which the year was passed by the confessors shut up in prison.

should expire amidst the very torments, *having obtained glory, not by the termination of punishment, but by the quickness of dying.*” (I)

Again :

“ Joyful you* daily expect the salutary day of your departure, and, about forthwith to retire from life, you hasten to the gifts and the divine habitations of martyrs ; *about to see, after these dark-nesses of earth, the most resplendent light, and to receive a glory greater than all sufferings and conflicts,* agreeably to the declaration of the Apostle : ‘ The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’ ” Ep. 76. (K)

A passage in a letter, addressed to Cyprian, is also in point :

“ For what more glorious or happier event could, from the Divine Majesty, fall to the lot of any man, than, amidst the very executioners, undauntedly to confess the Lord God ?—than, whilst the diversified and exquisite torments were putting forth all their severity, the body having even been wrested to dislocation, and tortured, and mangled—to confess Christ the Son of God, although with a departing, yet a free spirit ?—than, *the world having been abandoned, to have sought heaven ?—than, men having been left, to stand among angels ?—than,*

* This Epistle was addressed to Christians imprisoned in the mines for the cause of truth.

all secular hindrances having been burst asunder, now to be placed liberated in the presence of God?—than to hold fast, WITHOUT ANY DELAY, a heavenly kingdom?” (L)

An obvious argument is supplied by the foregoing extracts.—It was the general belief, that the souls of martyrs, immediately after death, were translated to heaven. Sacrifices and oblations, notwithstanding, were offered on their behalf. The fact, consequently, of the latter having been made for the dead, is not necessarily indicative, that *they* were believed to have been, at the time, in the endurance of suffering. The quotation, therefore, which merely speaks of this custom, fails in shewing, that the dogma of purgatory was an article of faith in the primitive Church.

In truth, however, there exists but little need of reasoning on the question in hand; since the passage in the *original* at once exposes its irrelevancy to the doctrine with which it has been associated.—While the *quotation* runs, we make “oblations for the dead on the anniversary day,”—Tertullian writes:

“We make oblations for the dead, FOR THEIR BIRTH DAYS TO HEAVEN, on the anniversary day!!”*

* The same edition of Tertullian's Works, (that of Rothomagi, 1662,) was employed in both editions of “The Faith of Catholics,” and the quotation in both is precisely the same. On the latter, it occurs in p. 356.—Messrs. Berington and Kirk affect to sustain its accuracy, by professedly giving the

The phrase which has been suppressed is “*pro natalitiis.*” The Jesuit, De la Cerda, thus interprets it :

“ By *natalitia* Tertullian means the days, on which saints, dead to the world, are born to heaven. These days Christians held solemn and sacred, and, in honour either of martyrs or confessors, performed solemn masses. Therefore, *pro natalitiis annua die facimus*, signifies, we celebrate masses,* in honour of saints, on that day of the year, on which, being dead to the world, they are born to God. “For,” adds De la Cerda, “Christian survivors give to a saint’s dissolution the name of birth.”†

The exposition of another Romish commentator is to the same effect :

original at the foot of the page—“*Oblationes pro defunctis annua die facimus.*” On consulting, however, the very edition made use of by the compilers, the sentence is: “*Oblationes pro defunctis, pro natalitiis, annua die facimus ! !*”

* That the oblations, mentioned by Tertullian, were of a nature wholly different from Romish masses, can be clearly shown.—See note (M) to this paper.

† “*Tertullianus intelligit per natalitia dies, quibus sancti mundo mortui nascuntur cælo. Hos dies sacros sollemnesque habebant Christiani, et in honorem aut martyrum aut confessorum festiva missarum solemnia peragebant. Ergo pro natalitiis annua die facimus, est, missas celebramus in honorem sanctorum eo anni die, quo mortui mundo, nati sunt Deo. Etenim mortem Sanctorum nativitatis nomine afficiunt vivi sancti.*”

De la Cerda e Societ. Jesu. *in loc.* Tertullian. Oper. Lutet. Par. 1624, p. 657.

“By *natalitia* Tertullian means the solemnities accustomed to be held in honour of martyrs, on the day, on which, being dead to the world, they were born to heaven. From whence, *we make oblations on the annual day*, that is, yearly.”*

On the annotations which have been cited, it may be remarked, that they prove, in the first place, the oblations to have been made in honour of a saint's *dissolution*. Now, commemorations of such an event are inconsistent with the hypothesis, that, at the time they occurred, the deceased brother was regarded as in a place of torture. On the contrary, an anniversary of the kind betokened, on the part of those who observed it, at the very least, a strong *hope*, that he whose departure was a subject of joyful recollection, had passed to a state of rest and blessedness.—But, in the second place; the words which have been withheld—“for their birth-days to heaven”—not only overthrow the idea, that liberation from misery was the object sought to be accomplished for the departed through the oblations which were made—but demonstrate, beyond question, that they took place, under the *assurance*, that the deceased had been through death born to

* Per natalitia intelligit solemnitates fieri solitas in honorem martyrum, quo scilicet die mundo mortui, cælo nati sunt. unde *annua die* id est quotannis facimus.

Priorius in loc. Tertull. Oper. *Rig. et Prior. annotat. adjunct.* Lutet. 1664, p. 102.

heaven, or, in other language, was in the actual possession of celestial enjoyment.—In short : when it is borne in mind, that sacrifices and oblations were offered for martyrs, confessedly in bliss, as well as for other disembodied saints—that the event, specially deemed worthy of an annual celebration, was the *death* of a Christian disciple—and that the anniversary itself was called *natalitium*, (N) “the birthday to heaven”—the transaction, noticed in the quotation, can be regarded as little else, than a public expression of thanksgiving for those who had “departed this life in God’s faith and fear.”(o)

The foregoing pages, therefore, clearly justify the allegation, that the compilers of the “Faith of Catholics” stand convicted, both of having garbled and misapplied the passage which has been under review.

TERTULLIAN,
*according to Messrs. Berington
and Kirk.*

We make “oblations for
the dead on the anniversary
day.”

TERTULLIAN,
according to the Original.

“We make oblations for the
dead, for their birthday to
heaven, on the anniversary
day.”

SECTION II.

TERTULLIAN AND CYPRIAN.

“THE Faith of Catholics” presents, in the next place, two other quotations from the Works of Tertullian :*

“In his treatise on single marriages, he (Tertullian) advises the widow : ‘to pray for the soul of her departed husband, entreating repose to him, and participation in the first resurrection, and making oblations for him on the anniversary days of his death ; which if she neglect, it may be said of her, that as far as in her lies, she has repudiated her husband.’ *De Monogamia* c. x. p. 955. (A) ‘Reflect,’ he says to widowers, ‘for whose soul you pray, for whom you make annual oblations.’ *Exhort. ad castit.* c. xi. p. 492.” (B)

* It is worthy of remark, that Tertullian, who flourished at the end of the second, and beginning of the third century, is the earliest writer quoted by the Compilers, in favour of prayers for the dead.—The quotations from Tertullian occur in “the Faith of Catholics,” p. 354, 1813—p. 356, 1830 ; and are the same in both editions.

Then follows an extract from the Writings of Cyprian :

“ Our predecessors prudently advised, that no brother, departing this life, should nominate any churchman his executor ; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose ; of which we have had a late example, when no oblation was made, nor prayer, in his name, offered in the church.” *Ep.* i. p. 2. (c)

I shall, in the first place, make some remarks on the quotations respectively : and, in the next, shew their irrelevancy to the doctrine of purgatory.

1st. With regard to the passages from Tertullian ; I wish to draw attention to the character of the books from which they are taken. The tractates, appealed to, are those entitled, “ de Monogamia,” and “ de Exhortatione ad castitatem.” Of these, the former was actually composed “ against the Church :” the latter, after Tertullian had become a heretic. (D) Now, that Papal ecclesiastics should cite as authorities on a religious question, writings which they themselves would brand as heterodox, can scarcely be deemed a very consistent procedure.

With respect to the extract from Cyprian : an expression in it calls for particular remark. The words, “ for his repose,” will, in all probability, be regarded, as implying, that the sacrifice, spoken of, was offered, with a view of obtaining rest for the departed soul. This interpretation of the clause,

however, is not justified by the original, “*pro dormitione ejus.*” The import of “*dormitio,*” though a word not found in the Classic Writers of antiquity, is easily discoverable. Little doubt can be entertained, that it was invented, in order to express the death of those, who were believed to have fallen asleep in Jesus. The verb from which it is derived, is used in this sense in the Vulgate Bible; (E) while the word “*dormitio*” itself, most obviously, has this signification in an extract from Tertullian above quoted; and in that place, is so rendered by Messrs. Berington and Kirk.* To avoid, therefore, ambiguity of meaning, “*pro dormitione ejus,*” in the passage from Cyprian, ought to have been rendered, “for his decease,” or, “for his having fallen asleep” in Christ.

CYPRIAN,

*according to Messrs. Berington
and Kirk.*

“Nor sacrifice offered for
his repose.”

CYPRIAN,

according to the Original.

“Nor sacrifice offered for
his having fallen asleep” (in
death).

Which of these translations favours, more strongly than the other, the doctrine of purgatory, it is needless to remark.

In the next place, I have undertaken to prove, that the quotations are irrelevant to the doctrine in

* The passage, alluded to, is: “*offert annuis diebus dormitionis ejus;*” De Monog. cap. x.—translated by the Compilers: “making oblations for him on the anniversary days of his death.”—“Faith of Catholics,” p. 354.

whose support they have been adduced.—The usages to which they refer, are prayers and oblations for the dead. From the fact, that the latter were offered for those considered to be in felicity, it has been already established, that the observance was not grounded on the supposition, that the individuals in whose honour it took place, were detained in purgatory. A parity of reasoning evinces, that prayers for the dead, in the early Church, had no relation to the doctrine in question (F).—*Martyrs, and even the Apostles, shared in the supplications of the faithful.* In proof of this allegation, the subjoined extracts from the ancient Liturgies are deserving of attention :

In that of the churches of Syria, attributed to St. Basil, the following passage occurs :

“ Be mindful, O Lord, of them which are dead, and are departed out of this life, and of the orthodox Bishops, which, from Peter and James the Apostles until this day, have clearly professed the right word of faith ; and namely, of Ignatius, Dionysius, Julius, and the rest of the saints of worthy memory. Be mindful, O Lord, of them also which have stood unto blood for religion, and by righteousness and holiness have fed thy holy flock.” (G)

In the Liturgies of the churches of Egypt, which carry the title of St. Basil, Gregory Nazianzen, and Cyril of Alexandria, it is thus written :

“ Be mindful, O Lord, of thy saints ; vouchsafe to remember all thy saints which have pleased thee

from the beginning, our holy fathers, the patriarchs, prophets, apostles, martyrs, confessors, preachers, evangelists, and all the souls of the just which have died in the faith ; and especially the holy, glorious, the evermore Virgin Mary, the Mother of God ; and St. John the forerunner, the Baptist and martyr ; St. Stephen, the first deacon and martyr ; St. Mark the apostle, evangelist, and martyr," &c. (H)

And in the Liturgy of the church of Constantinople, ascribed to St. Chrysostom, the officiating minister says :

" We offer unto thee this reasonable service for those who are at rest in the faith, our forefathers, fathers, patriarchs, prophets, and apostles, preachers, evangelists, martyrs, confessors, religious persons, and every spirit perfected in the faith, but especially for our most holy, immaculate, most blessed Lady, Mary, the Mother of God and evermore Virgin." (I)

From these passages, it is obvious, that prayers, as well as oblations, were made for departed saints, acknowledged to be in blessedness. The conclusion, therefore, is irresistible ; that the observance of these practices does not involve, on the part of those who engaged in them, a belief in the existence of purgatory : and, by necessary consequence, that quotations from the Fathers, alluding to them, are wholly inadequate to prove, that such a dogma was an object of credence in the early Church. (K)

SECTION III.

EUSEBIUS OF CÆSAREA.

THE two last quotations required some share of attention, in order fully to establish their misapplication. The irrelevancy of those which are yet to be considered, is exposed with greater facility : their own context shewing, in language not to be misunderstood, that, when adduced in aid of purgatory, they are very shamefully perverted.

The first extract which I shall review, entitled to this character, is taken from Eusebius of Cæsarea, and is thus given in “ the Faith of Catholics :”

“ Describing the funeral of the Emperor Constantine, he thus writes—

“ In this manner did Constantius perform the last duties in honour of his father. But when he had departed with his guards, the ministers of God, surrounded by the multitude of the faithful, advanced into the middle space, and with prayers performed the ceremonies of divine worship. The blessed prince, reposing in his coffin, was extolled with many praises ; when the people, in concert

with the priests, not without sighs and tears, offered prayers to heaven for his soul ; in this, manifesting the most acceptable service to a religious prince. God, besides, thus continued to shew his kindness to his servant. He had bestowed the succession of the empire on his sons ; (a) and now, in compliance with his ardent wishes, he gives him a place near the bodies of the holy apostles ; in order that he may enjoy their blessed fellowship, and in their temple be associated with the people of God. He would thus also be admitted to a participation in the religious rites, the mystic sacrifice, and holy suffrages of the faithful.' *De Vita Constant.* L. iv. c. lxxi, p. 667." *Hist. Eccles. Cantabrigiæ*, 1720.* "Faith of Catholics," pp. 357--8.

As far as the letter (a), inserted in the quotation, the version given by Messrs. Berington and Kirk is unobjectionable. But, here, they omit the translation of a very important expression. Eusebius designates the body of Constantine, "the tabernacle of the THRICE-BLESSED spirit"—language, which I need scarcely remark, proves, that the soul of the departed Emperor, though prayer was offered on his behalf, was regarded as in the enjoyment of happi-

* This was the edition used by Messrs. Berington and Kirk, as stated by them, p. LI. The same was employed in the second edition of "the Faith of Catholics;" and in it, (p. 359) the passage from Eusebius under consideration is given, as in the first edition.

ness. These words, “the tabernacle of the thrice-blessed spirit,” though a mere literal version of the original, are, however, wholly excluded from the quotation. (A)

The context furnishes still more unequivocal evidence, that the extract under review has been unjustly cited in aid of purgatory.

The 60th chapter of this same book thus concludes:

“As he (Constantine) performed the chief exercises of the feast of Easter, and passed the day of the Saviour, having rendered the feast delightful to himself and to all,—while spending his life in this manner even to its termination, and engaged in such pursuits, God by whose assistance he accomplished these undertakings, at a fit time considered *him worthy of a divine translation to a better state.*” (B)

Again, in the 64th chapter :

“In that feast, on the last day of all, (which if any one should call the principal feast, in my opinion he would not err,) the king, (Constantine) having acquired the objects of which he was thought worthy, about midday *was taken again to his God* : leaving to mortals what was earthly, but *uniting to his God as much of his being as was intellectual and endued with love to the Divinity.* Such was the end of Constantine’s life.” (c)

The preceding extracts inform the reader, that

Constantine was “*considered worthy of a divine translation to a better state*”—that he “*was taken again to his God : leaving to mortals what was earthly, but uniting to his God as much of his being as was intellectual, and endued with love to the Divinity.*” While, therefore, prayer was made for the departed king, he must have been regarded as in a state of blessedness. No hesitation, then, can be felt in concluding, that the quotation has been unfairly applied to the support of purgatory.

SECTION IV.

AMBROSE IN OBIT. VALENT.

AMBROSE is the author, selections from whose works next claim consideration :

“ In his funeral oration,” says the Faith of Catholics, “ on the two Emperors, Valentinians, he says ;”

“ Blessed shall you both be, if my prayers can avail any thing. No day shall pass, in which I will not make honourable mention of you ; no night, in which you shall not partake of my prayers. In all my oblations I will remember you.” *In Obitu Valent.* T. v. p. 116. “ Faith of Catholics,” p. 363.*

* This and the following quotation from Ambrose, are given in the second edition of “ the Faith of Catholics,” (p. 364, 5.) precisely as in the first. I make use of the Benedictine edition of Ambrose’s Works—that employed in the second edition of “ the Faith of Catholics.” In the latter, the references are: *In Obitu Valent.* Tom. ii. p. 1194. *De Obitu Theodos.* T. ii. p. 1197, 8—1207, 8.—Page lvi. of the second edition of “ the Faith of Catholics” states, that the *Benedictine* edition of Ambrose’s Works was that made use of.

Ambrose himself distinctly shews, that the foregoing passage is unjustly quoted as supporting the doctrine of purgatory. In this same Oration, our author writes :

“I ask whether there is any existence after death, or none? If there be, he lives; yea because there is, *he now enjoys eternal life.*” sect. 44. (A)

“How blessed would the state have been, if it could have retained him for a longer period! But because the life of the saints is not here on earth, but in heaven, (since to the just to live is Christ, and to die is gain, for to be dissolved and be with Christ is far better, Phil. i. 21, 23,) it is a source of grief, that he has been quickly taken from us, *of joy, that he has passed to better scenes.*” sect. 46. (B)

After having applied to Valentinian the language addressed by the Church, in the Canticles, to her Lord, Ambrose proceeds in sect. 64 :

“I have spoken of thy body, now I will address thy soul worthy of prophetic ornaments. I will employ, therefore, the same exordium : ‘Who is she that looketh forth as the morning, fair as the moon, choice as the sun?’ (Cant. vi. 9.) I seem to behold thee shining, I seem to hear thee saying : To me, father, the morning dawns. The *night* of earth has preceded, the heavenly *day* has *approached*. (Rom. xiii. 12.) *Thou beholdest us, therefore, sainted spirit, from a higher place, looking back as it were upon things beneath. Thou hast gone forth*

from the darkness of this world, and beamest as the moon, art refulgent as the sun. And aptly art thou compared to the moon ; because even before, though existing in the shadow of this body, thou didst shine, and didst illuminate the darkness of earth ; and NOW, having borrowed light from the sun of righteousness, thou leadest a bright day. I seem, therefore, to behold thee as if retiring from the body, and, the obscurity of night having been driven back, to see thee rising in the dawn like the sun, approaching God, and, as an eagle, with rapid flight leaving the affairs of earth.” (c)

Again :

“ His brother Gratian meets this spirit (Valentinian’s) in its ascent, and having embraced it, says : * * (Sect. 72) ‘ Come, my brother, let us go forth into the field ; let us lodge in the villages, let us get up early to the vineyards ;’ (Cant. vii. 11, 12,) that is, *Thou hast come thither, where the fruits of different virtues are bestowed according to the deserts of each, where the rewards of merit overflow. Let us go forth, therefore, into the field, in which labour is not without profit, but the return of kindnesses is abundant. What on earth thou hast sown, here reap : what thou hast there strewn, here gather. Or, come at least into that field, which is the perfume of Jacob, that is, come into the bosom of Jacob ; that, as the poor man Lazarus in the bosom of Abraham, so thou also mayest repose in*

the tranquillity of the patriarch Jacob; for the bosom of the patriarchs is a certain retreat of eternal rest. Rightly, therefore, is Jacob a fruitful field, as the patriarch Isaac testified, saying: 'See, the smell of my son is as the smell of a plentiful field which the Lord hath blessed.' (Gen. xxvii. 27.) 'Let us lodge,' says he, 'in the villages,' shewing that in those places is safer rest, which, fortified and secured by an enclosure of heavenly refuge, is not disturbed by the inroads of the beasts of earth." (D)

In sect. 77, Ambrose writes: "The angels, or other souls, beholding them, (Gratian and Valentinian) inquire from those, who with their train were courteously leading forth these brothers, saying: 'Who is this that cometh up in white, leaning upon his brother?' (Can. viii. 5). *Neither, truly, let us doubt concerning the merits of Valentinian*, but let us now believe even the testimonies of angels, that, the stain of sin having been removed, he ascends purified, whom his own faith has washed, and supplication consecrated. Let us also believe, as others think, that *he ascends from the wilderness, that is, from this barren and uncultivated region, to those flowery delights, where, united with his brother*, HE ENJOYS THE PLEASURE OF ETERNAL LIFE." (E)

Here follows the quotation: and in immediate connection with it, these questions are put: "Who shall prohibit my naming THE INNOCENT? Who

shall prevent my embracing them in the language of commendation? ‘If I shall forget thee, O holy Jerusalem; that is, O holy soul, O pious and peaceful brotherhood, let my right hand forget me; let my tongue cleave to my jaws, if I shall not remember thee, if I shall not remember Jerusalem in the beginning of my joy.’ (Ps. cxxxvii. 5, 6.) I shall forget myself sooner than you: and if ever [discourse shall cease, affection shall speak: and if speech shall fail, gratitude shall not fail, which is implanted in my inmost soul.” Sect. 78. (F)

The preceding extracts furnish ample testimony, that at the very time Ambrose prayed for Valentinian, he regarded the deceased Emperor as in the participation of blessedness.

“He now,” says Ambrose, “enjoys eternal life.” (sect. 44.) “He has passed to better scenes.” (sect. 46.) “Thou,” (Valentinian) “sainted spirit, beholdest us from a higher place.—Thou hast gone forth from the darkness of this world, and beamest as the moon—art refulgent as the sun.—Now, having borrowed light from the sun of righteousness, thou leadest a bright day. I seem to behold thee rising in the dawn like the sun, approaching God.” (sect. 64.) “Thou hast come thither, where the fruits of different virtues are bestowed, according to the deserts of each—What on earth thou hast sown, here reap: what thou hast there strewn, here gather.” (sect. 72.) “Let us believe, that he as-

cends from the wilderness, that is, from this barren and uncultivated region, to those flowery delights, where, united with his brother, HE ENJOYS THE PLEASURES OF ETERNAL LIFE.” (sect. 77.)

Surely, if Ambrose had been desirous of guarding his hearers against the supposition that the departed spirit of Valentinian was not in a state of happiness, he could scarcely have employed stronger language than that contained in the foregoing passages. How unjust, then, was it, on the part of Messrs. Berington and Kirk, to adduce the quotation as affording countenance to the doctrine of purgatory.

SECTION V.

AMBROSE DE OBIT. THEODOS.

THE next quotation which I shall examine, is also taken from Ambrose, and is of a similar character with that last reviewed. It is thus given in "the Faith of Catholics," p. 363 :

"Lately we deplored together his death, and now, while the Prince Honorius is present before our altars, we celebrate the fortieth day.—Some observe the third and the thirtieth, others the seventh and the fortieth.—Give, O Lord, rest to thy servant Theodosius, that rest, which thou hast prepared for thy saints. May his soul thither tend, whence it came, where it cannot feel the sting of death, where it will learn, that death is the termination, not of nature, but of sin.—I loved him, therefore will I follow him to the land of the living ; I will not leave him, till by my prayers and lamentations, he shall be admitted to the holy mount of the Lord, to which his deserts call him." *De Obitu Theodosii. Ibid, p. 117—122.*

As in the case of the former quotation, so also

with respect to that about to be noticed, Ambrose himself exposes its irrelevancy to the doctrine of purgatory.

In the second section, our author writes : “ And he (Theodosius) truly has departed to receive to himself a kingdom, which he has not laid aside, but changed, *having been summoned, in right of his piety, to the tabernacles of Christ, to that Jerusalem which is above, where now placed*, he says : ‘ As we have heard, so have seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever.’ ” (Ps. xlviii. 8.) Sect. 2. (A)

Distant only a very few lines from the preceding extract, the first part of the quotation occurs :

“ Lately we deplored together his death, and now, while the Prince Honorius is present before our altars, we celebrate the fortieth day.”

Almost in immediate connexion is found the second part of the quotation.—Messrs. Berington and Kirk give it thus : “ Some observe the third and the thirtieth, others the seventh and the fortieth.”

Such, however, is not a correct translation of the original—the following is a literal interpretation of it :

“ And because some have been accustomed to observe the third and the thirtieth day, others the seventh and fortieth, let us consider, *what the lesson teaches.*” Reference is then made to Genesis, 50 ch. 2, 3 v. ; and Ambrose adds :

“This solemnity, therefore, is to be followed, *which the lesson prescribes.*” (B)

From the original, therefore, it is manifest, that, with regard to the particular day to be celebrated in honour of the deceased, Ambrose quotes, as authoritative, not the decisions or practice of any church, but the narrative of Scripture;—yet this plain appeal to the sacred volume is suppressed in “The Faith of Catholics.”

In section 30, Ambrose says :

“Theodosius, at leisure, rejoices that he has been rescued from these cares of the world, and elevates his soul, and directs it to that perpetual rest ; (c) *avouching it to have been a happy provision for him, that God delivered his soul from death, which, in the changeableness of this life, he frequently underwent, restless from the waves of sin : and that He also delivered his eyes from tears ;* for pain and sorrow and sighing shall flee away. (Isa. xxxv. 10.) It is written also elsewhere : ‘He shall wipe away all [tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.’ (Apoc. xxi. 4.) If, therefore, there shall not be death, settled in that rest, he will be incapable of falling ; but shall please God in the land of the living. For that country does not resemble this, in which man is involved in a body exposed to falls and delinquencies. And therefore that is the land of the living, where the

soul is, which has been conformed to the image and likeness of God, not where the flesh is, made of clay. The flesh, therefore, returns to earth, the soul hastens to the rest which is above, to which it is said: 'Return to thy rest, O my soul.' (Ps. cxvi. 7.) (Sect 31.) *Into which (rest) Theodosius hastened to enter, and go into the city of Jerusalem, of which it is said: 'And the kings of the earth shall bring their glory into it.'* (Apoc. xxi. 24.) That is true glory which is there assumed; that is the most blessed kingdom, which is there possessed, whither the Apostle hastened, saying: 'We are confident therefore, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour that, whether present or absent, we may be accepted of him.' (2 Cor. v. 8, 9) or well-pleasing to him. (Sect. 32.) *Freed, therefore, from the doubtful contest, Theodosius, of august memory, now enjoys perpetual light, endless tranquillity; and according to those things which he hath done in this body, rejoices in the fruits of divine remuneration.* Because, therefore, Theodosius, of august memory, loved the Lord his God, he deserved the companionship of the saints." (D)

The next part of the quotation occurs in the 36th section. It runs thus in "the Faith of Catholics:":

"Give, O Lord, rest to thy servant Theodosius, that rest, which thou hast prepared for thy saints."

According to the original, Ambrose says:

“Give *perfect* rest to thy servant Theodosius, that rest, which thou hast prepared for thy saints.”

Messrs. Berington and Kirk, it will be observed, have withheld the word “perfect.”* Now, its suppression is not unimportant. The clause, as it stands in the Compilation, “Give rest to thy servant,” implies that, in the judgment of Ambrose, Theodosius, at the time the prayer was made, did not enjoy even partial rest. On the other hand, the supplication, “Give *perfect* rest to thy servant,” is quite consistent with the opinion, that the departed Emperor was regarded as in possession of rest, and that its increase and consummation were the objects implored—an opinion, as is manifest, in entire agreement with the context. The omission, therefore, of the word “perfect” can scarcely be viewed as characteristic of fair and ingenuous dealing.

Ambrose proceeds:

“May his soul thither return, whence it came, where it cannot feel the sting of death, where it may know, that death is the termination, not of nature, but of sin. ‘For in that he died, he died unto sin;’ (Rom. vi. 10) that there may no longer be room for sin: but he will rise again, that, the gift having been renewed, a more perfect life may

* “The Faith of Catholics,” though omitting in the translation the word “perfect,” gives the original correctly—“Da requiem perfectam servo tuo Theodosio.”

be restored. I loved him, and therefore do I follow him to the land of the living; nor will I leave him, till by my prayers and lamentation, I shall introduce him whither his deserts call him, to the holy mount of the Lord, where endless life is, where there is no contagion of corruption, no sighing, no pain, no companionship of the dead, where is the land of the living, where 'this mortal must put on immortality, and this corruptible must put on incorruption.' " (1 Cor. xv. 53.) (E)

In section 39, Ambrose writes thus :

"*Theodosius, therefore, remains in light, and rejoices in the companies of the saints. There he now embraces Gratian no longer deploring his wounds, because he has found an avenger; who, although he was hurried away by an unmeet death, possesses the rest of his soul.*" (F)

In sect. 40 :

"Now Theodosius, of august memory, *knows that he reigns, since he is in the kingdom of the Lord Jesus Christ, and carefully beholds his temple.*" (G)

In sect. 52 :

"The prediction hath not failed, which says : 'Kings shall walk in thy light.' (Isa. lx. 3.) Especially shall the princes Gratian and Theodosius walk before others, no longer clad with the arms of soldiers, but with their deserts : *not having put on the purple habit, but the robe of glory.* Who here were delighted with the acquittal of many, how much

more in that region are they soothed by the recollection of their piety, in recounting the several instances of their clemency! *Who now enjoy shining light, having there obtained far better habitations, than they possessed in this world, saying: 'O Israel, how great is the house of the Lord, and how great is the place of his possession: it is great and without end!'* (Baruc. iii. 24.)" (H)

The Oration concludes with an address to Constantinople:

"Thou art altogether blessed which supportest *a tenant of Paradise*, and, in the august receptacle of the interred body, shalt hold *an inhabitant of that city which is above.*" (I)

The extracts which have been given, plainly declare, that Theodosius "had been summoned to that Jerusalem which is above" (sect. 2)—that "freed from the doubtful contest, he now enjoys perpetual light, endless tranquillity; and according to those things which he hath done in this body, rejoices in the fruits of divine remuneration" (sect. 32)—that he "remains in light" (sect. 39)—that he "knows, he reigns, since he is in the kingdom of the Lord Jesus Christ, and carefully beholds his temple" (sect. 40)—that he "had not put on the purple habit, but the robe of glory." (sect. 52)—After the perusal of such expressions as these, who can doubt, but that, while Ambrose supplicated *perfect* rest for the departed Emperor, he yet

viewed him as in the actual enjoyment of felicity ? It is, therefore, evident, that the quotation has been perverted, when cited in aid of the dogma of purgatory.*

* "The primary intention of the Church," says Usher, "in her prayers for the dead, had reference unto the day of the resurrection ; which also in divers places we find to have been expressly prayed for. * * * Such is the prayer of St. Ambrose for Gratian and Valentinian the Emperors : "I do beseech thee, most high God, that thou wouldest raise up again those dear young men with a speedy resurrection, that thou mayest recompense this untimely course of this present life with a timely resurrection." "Answer to a Jesuit," Cambr. 1835, p. 184, chap. vii.

Te quæso, summe Deus, ut carissimos juvenes matura resurrectione suscites et resuscites, ut immaturum hunc vitæ istius cursum matura resurrectione compenses. Ambros. de Obitu Valent. in ipso fine.

It may also be observed, that, from the quotation forming the subject of this paper, lines are excluded, which advert to the resurrection : (see above, p. 86.)

"where it will learn, that death is the termination, not of nature, but of sin." Ambrose continues : "'For in that he died, he died unto sin ;' (Rom. vi. 10) that there may no longer be room for sin : but *he will rise again, that, the gift having been renewed, a more perfect life may be restored.* I loved him," &c.

Again

"the land of the living, where 'this mortal must put on immortality, and this corruptible must put on incorruption?'" (1 Cor. xv. 53)—a promise, evidently, not to be fulfilled, till the morning of the resurrection.

It is clear, however, that, while prayers for the dead, in the early church, were wholly unconnected with the doctrine of purgatory, they must have exercised no small influence in opening the way for its introduction at a later period.

CHAPTER III.

EXAMINATION OF PASSAGES, ADDUCED IN SUPPORT OF THE DOCTRINE OF TRANSUBSTANTIATION.

SECTION I.

THEODORET.

THE next quotation to which I beg to call attention, is from Theodoret, and is thus introduced by Messrs. Berington and Kirk :

“ *Theodoret* wrote four books against the Eutychians, who denied the reality of the human nature in Christ ; in which he introduces two persons, under the names of *Orthodoxus* and *Eranistes*, who discuss the subject. The first, it is plain, is the Catholic believer. In the first dialogue,” continue the Compilers, “ the reality of Christ’s presence in the Eucharist had been established ; but, in the second, the subject is resumed, and the change of the bread and wine more distinctly pointed out.”—The following is the quotation :

“ *Orth.* Tell me now ; the mystical symbols which are offered to God by the priests, of what are they the symbols?—

Eran. Of the body and blood of the Lord.—

Orth. Of h's true body or not?—

Eran. Of his true body.—

Orth. Very well ; for every image must have its original.—

Eran. I am happy, you have mentioned the divine mysteries. Tell me, therefore ; what do you call the gift that is offered before the priest's invocation?—

Orth. This must not be said openly ; for some may be present who are not initiated.—

Eran. Answer then in hidden terms.—

Orth. We call it an aliment made of certain grains.—

Eran. And how do you call the other symbol?—

Orth. We give it a name that denotes a certain beverage.—

Eran. And after the consecration what are they called?—

Orth. The body of Christ, and the blood of Christ.—

Eran. And you believe, that you partake of the body and blood of Christ?—

Orth. So I believe.—

Eran. As the symbols then of the body and blood of Christ were different before the consecra-

tion of the priest, and after that consecration are changed ; in the same manner we (Eutychians) say, the body of Christ, after his ascension, was changed into the divine essence.—

Orth. Thou art taken in thine own snare ; for, after the consecration, the mystical symbols lose not their proper nature : they remain in the former substance, figure, and appearance, (or rather, in the shape and form of the former substance,) to be seen, and to be felt, as before ; but they are understood to be what they have been made ; this they are believed to be ; and as such they are adored. Dial. ii. Tom. iv. Edit. Lutetiæ Paris, 1642.’ ”
 “ Faith of Catholics,” p. 239. (A)

Such is the quotation :—I shall proceed to examine it :

Orthodoxus asks :

“ Tell me now ; the mystical symbols which are offered to God by the priests, of what are they the symbols ?—

Eran. Of the body and blood of the Lord.—

Orth. Of his true body or not ?—

Eran. Of his true body.—

Orth. Very well ; for every image must have its original.”—

In this place, some lines, essential to complete the reasoning of Orthodoxus, have been omitted. His argument is that *ad hominem*. He had obtained from his opponent the admission, that “ the mystical

symbols are symbols of the true body of the Lord ;” but, according to the passage in “the Faith of Catholics,” he does not draw any inference from the admission. Upon turning, however, to the Dialogue itself, it is discovered that Orthodoxus not only observes : “Very well ; for every image must have its original,” but adds : “For painters too *imitate* nature, and paint *images* of things which are seen.”

Eranistes replies : “It is true.”

Orthodoxus then proceeds to ground upon the admission which Eranistes had made, the very truth he was anxious to establish :—

“If therefore,” continues Orthodoxus, “the divine mysteries are *figures* of the true body, truly the body of the Lord, then, is even now body, not changed into the nature of divinity, but filled with divine glory.”

Now it is clear, that the foregoing extract not only forms part and parcel of Orthodoxus’ reply, but developes reasoning, wholly incompatible with the notion that he believed in transubstantiation. His argument, obviously, is this : as *imitations* of “nature,” and painted “*images*” of things which are seen, “imply the real existence of the objects they represent ; so, the fact, that “the divine mysteries are *figures* of the true body,” implies, that “truly the body of the Lord is even now body, not changed into the nature of divinity, but filled with

divine glory.” In this illustration, is it necessary to observe, that *imitations* of “nature” are not one and the same with the “nature” they imitate—that painted “*images* of things which are seen,” are not one and the same with the things of which they are “*images*?” Such a position, the reader will probably observe, is too like an axiom to need a single comment. True ; but a precisely similar distinction is kept up between the “*figures* of the true body,” and “the true body ;”—they are not one and the same.—Surely, therefore, the bread and wine which are “*figures* of the true body,” are not, according to Theodoret, transubstantiated into “the true body.”—The omission of a passage, from which such an inference naturally flows, is only in keeping with the usual policy of the Church of Rome.

In immediate connexion with the lines which have been expunged, Eranistes observes :

“I am happy you have mentioned the divine mysteries.”

In this place, again Messrs. Berington and Kirk have been guilty of suppression :

“For,” continues Eranistes, “from thence” (from the divine mysteries) “I shall shew the change of the Lord’s body into another nature.”

In this sentence, Eranistes avows his intention of basing upon the symbols of bread and wine, an argument in support of the theory which he held, that

the Lord's body was changed after its ascension into another nature—

“Answer, therefore,” he adds, “to my questions.”

“I will answer,” replies Orthodoxus.

Then occurs the question of Eranistes, as given in the quotation :

“Tell me, therefore, what do you call the gift that is offered before the priest's invocation ?”—

The Dialogue proceeds :

“*Orth.* This must not be said openly ; (B) for some may be present who are not initiated.—

Eran. Answer then in hidden terms.—

Orth. We call it an aliment made of certain grains.—

Eran. And how do you call the other symbol ?—

Orth. We give it a name that denotes a certain beverage.—

Eran. And after the consecration what are they called ?—

Orth. The body of Christ, and the blood of Christ.—

Eran. And you believe, that you partake of the body and blood of Christ ?—

Orth. So I believe.”

Having obtained from Orthodoxus these acknowledgments, Eranistes grounds upon them the following argumentum ad hominem :

“As the symbols, then, of the body and blood of

the Lord are one thing before the invocation of the priest, and after the invocation are changed and become another ; in the same manner, the Lord's body, after his ascension, was changed into the divine substance."

The reader is specially requested to notice the manner in which Orthodoxus rebuts the inference drawn by Eranistes :

"Thou art taken," replies Orthodoxus, "in thine own snare ; for, after consecration, the mystical symbols depart not from their proper nature ; for they remain in the former substance, (c) and figure, and appearance,"—(not according to the version Messrs. Berington and Kirk prefer—they remain *in the shape and form of the former substance*) (D) "and are to be seen, and felt, such as they were before ; but they are understood to be what they have become, and are believed to be that, and are venerated, (E) as * being those things which they are believed to be."

* *ὡς ἐκεῖνα ὄντα*. In my opinion, *ὡς* would be more correctly rendered "as if." If Theodoret intended to say, that the mystical symbols were *actually* the things they were believed to be, I apprehend, he would have used the adverb *ἄτε*, as in a subsequent part of the answer (*ἄτε δὴ σῶμα, &c.*) or, omitting both *ὡς* and *ἄτε*, have simply said "*ἐκεῖνα ὄντα*." Among the significations assigned by Stephanus to *ὡς*, he writes: "interdum et quidem sæpissime, est similitudinis adverbium; et redditur ut, Sicut, Velut, Tanquam, Quasi, pro loco,"

In this place, the Compilers of "the Faith of Catholics" have, by omission, again done violence to Theodoret.—The answer of Orthodoxus, as given by them, meets only the first branch of Eranistes' position,—viz.

"As the symbols of the body and blood of the Lord are one thing before the invocation of the priest, and after the invocation are changed and become another :"—

While the second part is left without any direct replication—namely,

"In the same manner, the Lord's body, after his ascension, was changed into the divine substance."

This deficiency, however, must not be charged upon Theodoret. He does *wind up* his argument. But the passage in which he completes his refutation of the deduction of Eranistes, tells, as will be seen, with special force, against the doctrine of transubstantiation. The interests of Romanism, therefore, demanded that such clauses in the reasoning of Theodoret, should be amputated. Accordingly, as presented by Messrs. Berington and Kirk, the reply of Orthodoxus has been cut down to half its original dimensions!!—His answer, agreeably to Theodoret himself, *concludes*, as follows :

"Compare, therefore, the image with the archetype, and you will perceive the resemblance, for the type must needs be similar to the truth (or

archetype.) For that body has its former appearance, and figure, and circumscription, and, in a word, the substance of the body. But, after the resurrection, it has become immortal, and superior to corruption, and has been thought worthy of the seat at the right hand, and is adored (F) by every creature, as truly * being called the body of the Lord of nature.”† (G)

Now, the more carefully the preceding passage is weighed, the more evident will be its contrariety to transubstantiation. “Compare,” says Orthodoxus, “the *image* with the *archetype*, and you will perceive the resemblance, for the type must needs be similar to the truth.” Here, assuredly, a palpable distinction is made between the image and the archetype, the type and the antitype. For, I am at a loss to imagine, by what ingenuity any *two* objects can be called the image and the archetype, and be *compared* together, if they be one and the same! While, however, Theodoret plainly distinguishes the image from the archetype, it is manifest, that the doctrine of transubstantiation confounds them both.

Again: “That body” (the glorified body of Christ) says Theodoret, “has its former appear-

* Not *ὡς*, as before—but *ἄτε δὴ*—the *ἄτε*, Quippe, seu Utpote, Nimirum, being strengthened by *δὴ*, Sanè, Profectò, Equidem.

† For the entire answer of Orthodoxus in the original, see concluding part of note (A).

ance, and figure, and *circumscription*." Now, while Christ was "perfect God," he was also "perfect man."—His body, while on earth, was subject to the ordinary laws of locomotion—it was not present in more places than one at the same time. But, according to Theodoret, it has now "its former *circumscription*." It is not, therefore, present in more places than one at the same time. On the contrary, transubstantiation, by implying that the body of Christ is upon a thousand altars at the same moment, denies to it "its former *circumscription*."—The consequence which flows from these premises, is obvious—the allegation of Orthodoxus, namely that the body of Christ "has its former *circumscription*"—is incompatible with a doctrine which involves a directly opposite conclusion. Upon the whole, therefore, since the portion of "the Catholic believer's" reply which has been withheld, is so strongly opposed to a fundamental dogma of the Church of Rome—whatever judgment may be formed of the honesty evinced in omitting the passage, none can question, but that a tender regard for the Papal cause dictated the suppression.

It is scarcely necessary to add, what, it is presumed, will, without hesitation, be admitted—that, in the case of Theodoret, the rules of honourable citation, so frequently adverted to, have been grossly violated. (H)

SECTION II.

IN regard to the passages which have hitherto been reviewed, the investigation has been limited to the subject-matter of the context : with respect to those about to be noticed,—besides an examination of *their* contents, extracts from other writings of the authors appealed to, will be cited, in order to demonstrate, that they did not hold the doctrine of transubstantiation.

JUSTIN MARTYR.

Justin Martyr is summoned to their aid by the Compilers of “the Faith of Catholics.”—A passage from his *Defence* addressed to *Antoninus Pius* is thus rendered, p. 195, 6 :*

“Our prayers being finished, we embrace one another with the kiss of peace. Then to him who presides over the brethren, is presented bread, and

* The quotation occurs in the second edition of “the Faith of Catholics,” p. 208, 9 : and the reference is, *Apol. 1. Hagæ Comitum*, 1742, p. 82, 83.

wine tempered with water ; having received which, he gives glory to the Father of all things in the name of the Son and the Holy Ghost, and returns thanks, in many prayers, that he has been deemed worthy of these gifts. These offices being duly performed, the whole assembly, in acclamation, answers, *Amen* ; when the ministers, whom we call deacons, distribute to each one present a portion of the blessed bread, and the wine and water. Some is also taken to the absent. This food we call the Eucharist, of which they alone are allowed to partake, who believe the doctrines taught by us, and have been regenerated* by water for the remission of sin, and who live as Christ ordained. Nor do we take these gifts, as common bread and common drink ; but as Jesus Christ, our Saviour, made man by the word of God, took flesh and blood for our salvation : in the same manner, we have been taught, that the food which has been blessed by the prayer of the words which he spoke, and by which our flesh and blood, in the change,† are nourished,

* The original is: *καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν*—"washed in the laver which is on account of remission of sins and unto regeneration."

† "*The change.*" There is no article in the original: *κατὰ μεταβολήν*—*per mutationem*—"by change." Justin Martyr refers to the natural process of assimilation, whereby the bread and wine, partaken of in the Lord's Supper, are converted into the flesh of the recipient.—The verb, *μεταβάλλω* is sometimes joined with *τὴν τροφήν*, and in that connexion signifies to

is the flesh and blood of that Jesus incarnate. The apostles, in the commentaries written by them, which are called Gospels, have delivered, that Jesus so commanded, when taking bread, having given thanks, he said : *Do this in remembrance of me : This is my body.* In like manner, taking the cup, and giving thanks, he said : *This is my blood :* and that he distributed both to them only.* *Apol, i. p. 95, 96, 97. Edit. Londini, an. 1722.*

In the foregoing extract, there is one passage, which, no doubt, the Compilers regard as most strongly justifying the use to which they have applied the quotation.—To these sentences, I shall, in the first place, call the reader's attention :

“Nor do we take these gifts as common bread and common drink ;† but as Jesus, our Saviour, made man by the word of God, took flesh and blood for our salvation : in the same manner, we have been taught, that the food which has been

“*digest* food : * * but,” “adds Stephanus, “here, however, the meaning of change is preserved : for the food during digestion is changed.” *Stephan. Thesaur.*

* Some lines, after, the following passage occurs :

“And on the day which is called Sunday, all who dwell in towns or in the country, assemble together in the same place ; and the histories of the Apostles, and the writings of the Prophets are read, while time allows.” (A)

† The reason, manifestly, why Justin Martyr employs the expression “common *drink*” and not “common *wine*,” is, that, instead of the latter, according to our author, a mixture, consisting of wine and water, was used in the Lord's Supper.

blessed by the prayer of the words which he spoke, and by which our flesh and blood, in the change, are nourished, is the flesh and blood of that Jesus incarnate.”—

The comparison which our author here institutes between the incarnation of the Word, and the bread and wine, made use of in the Lord's Supper,—if it be taken literally, proves too much.—This position admits of the simplest demonstration.—After the Saviour had assumed a human form,—while His Divine nature remained impalpable and invisible, His bodily presence was to be seen and felt. (Luke xxiv. 36--40.) If, then, the simile, employed by Justin Martyr, is to be understood with strict adherence to its letter, the bread and wine in the Eucharist, are, after thanksgiving, no longer palpable and visible; while the Saviour's flesh and blood, which Justin Martyr alleges that they have become, may be seen and felt! But such a change as this, neither is, nor could be pleaded for, by the advocates of transubstantiation. They must, consequently, themselves acknowledge, that the application of the comparison, drawn by our author, must be regulated by certain limits.—Are those limits, I would inquire, supplied by a dogma, which alleges, that, while the substance of the bread and wine is changed, their accidents, such as form, taste, &c. remain unaltered?—A reply in the negative is manifestly suggested by the following clause :

“By which (food) our flesh and blood, in the change, are nourished :”

Now, in what conceivable manner, could the flesh and blood of the communicant be nourished by the food, if at the time at which it was partaken of, that food did not retain its former substance? For the notion of flesh and blood being nourished by the literal flesh and blood of Christ, is, I should suppose, too gross even for the Church of Rome herself.—From the fact, therefore, that the food of the Eucharist, agreeable to our author, imparts nutrition to the recipients, I argue, that, in his opinion, after thanksgiving, the bread remained bread, and was not transubstantiated into flesh ; and that the mixture consisted of the same ingredients of which it had been at first composed, namely, wine and water, and was not transubstantiated into blood.* In what sense, then, could Justin Martyr affirm, that the bread and wine of the Eucharist are the body and blood of Christ, if, really and substantially, they are not such? I answer, after a symbolical, heavenly and spiritual manner, only.—That our author himself attached no other signification to his expressions, is evident, from the opening clause of the passage which has been recently quoted :

“Nor do we take these gifts,” says he, “as common bread and common drink.”

* See “Medulla Theolog. Patrum,” Sculteti stud. Lib. i. cap. xix. Amberg. 1603, p. 56. (B)

If in the estimation of Justin Martyr, the eucharistic food was not *common* bread, it, surely, was bread? It is not *common* bread, after it has been set apart to a holy use: but, because it is not *common* bread, does it cease to be bread? With as much truth, might it be affirmed of a diamond, for example's sake, (to descend from so exalted a theme, as that of the Lord's Supper,) that, because it is not a *common* mineral, therefore, it ceases to be a mineral!*

Is other evidence needed, that our author was unacquainted with the dogma of transubstantiation?—The quotation furnishes it:

“The ministers whom we call deacons, distribute to each one present† a portion of the blessed *bread*, and the wine and water.”

Here, the elements, *after* consecration, are called “the blessed BREAD, and WINE and water.”

In this place, therefore, might the arguments be terminated, shewing, that transubstantiation was unknown to our author. Other proofs, however, are at hand to establish the same conclusion.

* Other illustrations, haply, might be found, which would expose more clearly the absurdity of the notion, that the eucharistic bread is not bread, because it is not *common* bread.—I have endeavoured to employ one, which should not call forth the cry of “prophaneness” from the abettors of transubstantiation.

† A plain testimony to the fact, that, in the primitive Church, the wine, as well as the bread, was administered to *all* the communicants.

In his Dialogue with Trypho, Justin Martyr observes :

“ Truly indeed the oblation of flour, which was enjoined to be offered for those who had been cleansed from leprosy, was a type of the BREAD of the Eucharist, which Jesus Christ our Lord commanded us to do in *commemoration* of the passion which He endured for those whose minds are purified from all wickedness ; that we might give thanks, as well because He has created the world with all things therein, for the sake of man, as also that He has freed us from all the iniquity in which we were involved, and has slain, with a perfect slaughter, principalities and powers, through Him, who, agreeably to His council, became capable of suffering. Wherefore, touching the sacrifices then offered by you, God, as I have before observed, speaks by Malachi one of the twelve :

‘ I have no pleasure in you, saith the Lord, neither will I accept a victim at your hand.

‘ For from the rising of the sun even unto the going down of the same, my name has been glorified among the Gentiles ; and in every place incense is offered unto my name, and a pure victim : for my name is great among the Gentiles, saith the Lord : But ye profane it.’* Mal. i. 10, 11, 12.

“ But touching the victims which are offered to

* According to the Septuagint.

Him in every place by us Gentiles, namely the *bread* of the Eucharist and likewise the cup of the Eucharist, He foretells then saying, that we indeed glorify His name, but that you profane it.” (c)

After an interval of several pages, our author quotes an extract from the 33rd chapter of Isaiah, from the 13th to the 19th verses, (on the 16th verse of which occurs the following passage,

“Bread shall be given him, and his water *shall* be sure,”)* and observes :

“It is manifest, that in this prophecy he treats of the BREAD which our Christ gave us to do in *commemoration* of His having been manifested in the flesh for the sake of those who believe in Him, for whom also He became capable of suffering,—and of the cup which He delivered us to do, giving thanks, (or eucharistically), in *commemoration* of His blood : and that we shall see this King Himself with glory, the prophecy itself declares.” (d)

Again :

“Having been inflamed by the word of His calling, we† are the true sacerdotal race of God, as God himself also testifies, saying, that, in every place among the Gentiles, we offer to Him pure

* It is scarcely necessary to remark, that I do not quote Justin Martyr’s interpretation of this promise, as a sound one—but merely for the purpose of shewing, that he did not hold the doctrine of transubstantiation.

† *We, Christians*, in opposition to the Jewish priests.

and acceptable victims. Indeed from no one, except from his priests, does God accept victims. God, therefore, by anticipation, testifies that all are well-pleasing to Him, who, through His name, offer the victims, which Jesus Christ has appointed to be done, that is, in the eucharist of the *bread* and of the cup,—which are offered in every part of the world by Christians : but the victims which are offered by you, and by your priests, He rejects, saying :

‘ And your victims I will not accept from your hands :

‘ For from the rising of the sun even unto the going down of the same, my name has been glorified among the Gentiles ; but ye profane it.’ ”

It is not improbable, but that having quoted a passage which, in such a connexion, speaks of *victims*, I may be supposed by some persons to have made a point against my own conclusion : but, if any entertain such an opinion, it will be shewn to be without foundation.—Justin Martyr explains the signification which, in the passage, he annexes to the word “ *victims*.”—In immediate continuation, our author remarks :

“ And to the present day, through love of contention, you affirm, that God did not indeed accept the victims which were offered in Jerusalem by those called Israelites who at that time dwelt there : but that He declared His acceptance of the prayers of

those men belonging to that race, who were then in the dispersion ; and that He called their prayers victims. Moreover, I myself also affirm, that *prayers and thanksgivings, made by the worthy, are the only perfect and acceptable victims in the sight of God.*”

Justin Martyr adds :

“ For these alone have Christians been instructed to do, even in the *commemoration* of their dry and liquid food, in which they are reminded of the passion, which God endured through the same God, whose name the high priests of your people and the teachers, have caused to be profaned and blasphemed through all the earth.”* (E)

Almost in immediate connexion, our author shews, that the Jews deceived themselves in supposing, that the prediction of Malachi which he had quoted, was fulfilled in their brethren who were scattered abroad ; and to this end, employs the following argument :

* The greater part of this last extract is quoted by Messrs. Berington and Kirk in favour of “ The Sacrifice of the Mass ! ” “ The Faith of Catholics,” p. 254, 5. Second edition, p. 267, 8.—Attention is requested to the passage, thus literally translated above :

“ Moreover I myself also affirm, that prayers and thanksgivings, made by the worthy, are the only perfect and acceptable victims in the sight of God.”—

The force of the original is taken off by the Compilers :—

“ But I myself say, that these prayers and thanksgivings are alone perfect, and the victims pleasing to God, which are offered by good men.”

“ Chiefly because, even at the present time, your race does not exist ‘from the rising of the sun unto the going down of the same;’ but the Gentiles do, among whom not one of your race has dwelt.”

But, how does Justin Martyr prove the fulfilment of the prophecy in the case of the Gentiles?

He adds :

“ But there is not truly a single race, whether of Barbarians or Grecians, or, in a word, of men designated by whatever name; whether the Hamaxobii, or those called (Nomades), destitute of houses, or (Scenitæ) dwelling in tents and feeding flocks—among whom *prayers and thanksgivings* are not offered, in the name of the crucified Jesus, to the Father and Maker of all things.” (F)

It is plain, therefore, that the prediction of Malachi, which affirms,

“ In every place incense is offered unto my name, and a pure victim,”

is fulfilled, according to Justin Martyr, in the *prayers and thanksgivings* which are offered by Gentile Christians.

I am induced to add one other passage :

“ For He is the peculiar Priest and eternal King, the Christ, as Son of God, in whose second coming, do not suppose that Isaiah or the other prophets teach, that sacrifices* of blood or of libations should

* Literally “*victims*,” *θυσίας*.

be offered on the altar, but *true and spiritual praises, and thanksgivings.*" (G)

To recapitulate a few of the sentiments contained in the preceding extracts.—

"The ministers whom we call deacons, distribute to each one present a portion of the blessed *bread*, and the *wine and water.*"

"Nor do we take these gifts, as common *bread* and common drink."

"By which (food) our flesh and the blood, in the change, are nourished."

In his Dialogue with Trypho, our author remarks, as we have seen :

"The oblation of flour, which was enjoined to be offered for those who had been cleansed from leprosy, was a type of the *bread* of the Eucharist, which our Lord Jesus Christ commanded us to do in *commemoration* of the passion which He endured."

Again : interpreting Isaiah xxxiii. 13-19, Justin Martyr writes :

"It is manifest, that in this prophecy he treats of the *bread* which our Christ gave us to do in *commemoration* of His having been manifested in the flesh, * * and of the cup which he delivered us to do, giving thanks, in *commemoration* of His blood."

Again :

"God, therefore, by anticipation testifies, that all are well-pleasing to Him, who, through His

name, offer the victims, which Jesus Christ has appointed to be done, that is, in the eucharist of the *bread* and of the cup,—which are offered in every part of the world by Christians.”—What those victims are, our author himself informs us :

“Prayers and thanksgivings, made by the worthy, are the only perfect and acceptable victims in the sight of God. For these alone have Christians been instructed to do, in the commemoration of their dry and liquid food, in which they are reminded of the passion, which God endured through the same God,” &c.

Once more :—Whilst Justin Martyr demonstrates, that the prediction of Malachi (i. 10, 11) was not fulfilled in the Jews who had been dispersed abroad ; in order to shew its accomplishment in the Gentile nations, he employs the following argument :

“There is not truly a single race, whether of Barbarians or Grecians, or, in a word, of men designated by whatever name, * * among whom *prayers* and *thanksgivings* are not offered in the name of the crucified Jesus, to the Father and Maker of all things.”

After a perusal of such statements as these, the reader, it is presumed, will freely [assent to the conclusion—that, when, in their zeal to uphold transubstantiation,] Messrs. Berington and Kirk connect with it the venerable name of Justin Martyr, they impute to him the belief of a doctrine, to which he was an utter stranger.

SECTION III.

ORIGEN.

AN attempt is made to bring in Origen as an advocate of transubstantiation—with what ill success, shall be clearly demonstrated. Quotations from his writings are cited in “the Faith of Catholics,” p. 200 ; second edition, p. 211 :

“ We who study to please the Creator of all things with prayers and giving of thanks for benefits received, eat of the breads that are offered, which by prayer are made a holy body. By this they, who partake of it with a pure spirit, are rendered more holy.” *Contra Celsum*, Lib. viii. T. i. p. 766.

“ You that have been accustomed to be present at the divine mysteries, know, when you receive the body of the Lord, with what care and veneration you preserve it, lest any particle of it fall to the ground, or be lost. And you think yourselves guilty, and with reason, if it should so happen through your negligence.” *Hom. xiii. in Exod.* T. ii. p. 176.

The first of these passages intimates, that Origen did not hold the doctrine of transubstantiation. The communicants, agreeably to our author, “eat of the *bread*s which are offered.” Now, if, in the judgment of Origen, that which they partake of, is *bread*, he could not have believed it to have been, at the same moment, changed into another substance, or, in other words, to be no longer bread. But, he observes, that these breads “by prayer are made a holy body,” or, as the original is more correctly translated in the second edition of “the Faith of Catholics,” “by prayer are made a certain holy body.”* In what sense, then, ought the expression, “a certain holy body,” to be understood? An author will be allowed to be the soundest interpreter of his own language. An extract, therefore, shall presently be given, from one of Origen’s Tractates on St. Matthew, which will decide the question.

In the *second* quotation, an important phrase is wholly omitted. The passage runs, according to Messrs. Berington and Kirk, -

“lest any particle of it fall to the ground, or be lost :”—

according to Origen,

“lest any particle of it fall to the ground, or a

* σῶμα γενομένουσ διὰ τὴν εὐχὴν ἁγιον τι—corpus jam per precationem factos sanctum quoddam.

small portion of *the consecrated gift* be lost," (or rather, decomposed.) (A)

Now, it is obvious, that Origen uses the expression, "*the consecrated gift*," synonymously with that of "the body of the Lord." Inasmuch, then, as a reader of "the Faith of Catholics" might take the words, "the consecrated gift," as meaning the consecrated bread, and be led, naturally, to extend a like signification to "the body of the Lord,"—haply, it was kindness on the part of Messrs. Berington and Kirk, which suggested the omission of a phrase, which was liable to such misconstruction!—I now turn to the Tractate of Origen on

* The Compilers avoid all allusion to the sentence, which, in immediate connexion, follows this second quotation.—Origen is anxious to imbue the minds of his auditory with a right value for Sacred Scripture. In accomplishing this object, he adverts (see quotation) to the reverence and care with which they partook of "the body of the Lord" in the eucharist, and then argues: "But, if, in preserving his body, you use so great caution, and rightly use it, how do you suppose, that you incur less guilt in having neglected the word of God than his body?" (B)

Now, that Origen viewed "the word of God" (Scripture) and the "body" of which he speaks, with sentiments of, at least, *equal* reverence, is fully implied in the extract just quoted. For the appeal which it contains, is altogether inconsistent with the opinion, that he deemed "the word of God" as entitled to *less* reverence than "his body." Since, in that case, the hearers of Origen, it is manifest, would have been justified, agreeably to their instructor himself, in attaching a minor degree of criminality to the neglect of the former than to that of the latter. If, then, he believed, "that in the sacrament of

the fifteenth chapter of St. Matthew, that I may learn, on his own authority, the signification which he annexed to the phrase “the body of the Lord.”

“But some one may say,” writes Origen, “meeting with this passage (v. 11), that, as that which goeth into the mouth, does not pollute a man, although it may be regarded by the Jews as unclean; so, that which goeth into the mouth, does not sanctify a man, although by the more simple it may be believed to have that effect,—namely, that which is called the BREAD of the Lord. And this sentence, unless I am mistaken, is worthy of consideration, and, therefore, requires a lucid exposition; and as such I deem the following remarks. As not the food, but the conscience of him who eats with doubt, pollutes him who eats, (inasmuch as “he that doubteth is damned if he eat, because he *eateth* not of faith” (Rom. xiv. 23): and as “nothing is unclean of itself” (14th v.) to the polluted and

the most holy Eucharist, there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and, therefore, a whole Christ,” (Conc. Trid. Sep. xiii. can. 1) what inference flows from the position, that Origen regarded Scripture and “the body of the Lord” with like reverence? Plainly, that he offered to the written word the same *divine* worship, which he paid to that written word’s Almighty Author, the Lord Christ himself!! It was, surely, prudent to withhold a passage, in which such a consequence as this, would, of necessity, be involved, if Origen had been a believer in the doctrine of transubstantiation,

unbelieving, but on account of his own impurity and want of faith : so, that which is sanctified by the word of God and by prayer, does not, of its own nature, sanctify him who uses it. For, if this were the case, it would sanctify even him who eats unworthily, (*ἀναξίως τοῦ κυρίου*) nor could any one, because he ate it unworthily, have been weak or sickly, or have fallen asleep. For Paul teaches such a thing, when he says : “ For this cause many are weak and sickly among you, and many sleep.”

1 Cor. xi. 30. Wherefore also in the BREAD of the Lord, the receiver derives benefit, when, with an undefiled and pure conscience, he is partaker of that BREAD. Thus, as far as relates to the *mere* eating, —neither, because we do not eat of the bread which is sanctified by the word of God and by prayer, are we deprived of some advantage ; neither, because we eat of it, do we abound with good. Inasmuch as the cause of the failure is wickedness and sins, and the cause of the abounding justice and righteous acts :—as what is said by Paul, may have reference to this subject,—“ Neither, if we shall eat, shall we abound, neither, if we shall not eat, shall we have the less.” 1 Cor. viii. 8. But, if “ whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught” (Matt. xv. 17), that food also which is sanctified by the word of God and by prayer, goeth, *as to that which is material*, into the belly, and is cast out into the draught :

but as to the prayer which has been added to it, according to the measure of faith, it is rendered useful, imparting to the mind quick discernment, and a regard to that which is profitable. Nor is it the *matter of the BREAD*, but the word which is said over it, that benefits him who eats not unworthily.” Origen adds : “ and these remarks concern *the TYPICAL and SYMBOLICAL body.*” (c)

This passage clearly shews, that, by the expression, “ the body of the Lord,” “ the *typical and symbolical* body” is intended,—that is, the consecrated bread.

A third quotation from Origen remains to be examined : it is thus given in “ the Faith of Catholics :”

“ In former times baptism was obscurely represented in the cloud, and in the sea : but now regeneration is in kind,* in water, and in the Holy Ghost. Then, obscurely, manna was the food ; but now in kind the flesh of the word of God is the true food ; even as he said : *my flesh is meat indeed, and my blood is drink indeed.*” *Hom. vii. in Num. T. ii. p. 290.*

That the expression “ the flesh of the word of God,” is not to be taken literally, Origen, in other parts of his writings, supplies the most abundant evidence. Immediately following the striking pas-

* In kind.] These words ought to be joined with “ regeneration”—“ regeneration in kind is,” &c.

sage already quoted from the Tractate on xv. ch. of Matthew, these words occur :

“Many things, moreover, can be said also of the Word itself, which was made flesh and the true food, of which he who eats, shall surely live for ever, which no wicked man *can* eat. For if it were possible, that he who still perseveres in iniquity, could eat of the Word made flesh, (since He is the Word and living bread,) by no means could it have been written : ‘Whosoever shall eat of this bread, shall live for ever.’” (John vi. 51.) * (D)

Here, I would inquire, could Origen have believed the eucharistic bread to be literally transmuted into the body of Christ, while he affirms, on the one hand, that “no wicked man can eat of the word which was made flesh,” and transubstantiation implies, on the other, that *all* who communicate, the wicked as well as the good, do partake of it?

In a passage contained in the VII. Hom. on Leviticus, quoted on p. 33 of this volume, the language of Origen is still more express :

“That my meaning may be more intelligible, let us take an example from greater things, that we may thence gradually descend, until we come to inferior things. Our Lord and Saviour says, ‘Except ye shall eat my flesh, and drink my blood,

* “*Whoso* eateth my flesh, and drinketh my blood, hath eternal life.” 54 v.

you shall not have life in yourselves. My flesh is truly meat, and my blood is truly drink.' (John vi. 54—56.) Because Jesus, therefore, is altogether and wholly clean, his entire flesh is meat, and his entire blood is drink ; because his every work is holy, and his every speech is true. On that account, therefore, both his flesh is true meat, and his blood is true drink. For *BY THE FLESH AND BLOOD OF HIS OWN WORD*,* as with clean food and drink, he gives drink to, and recruits all the race of men."

Again :

" Acknowledge some things which are written in the Inspired Volume, to be figures ; and, therefore, as spiritual and not as carnal persons, examine and understand what is said. For, if, as carnal persons, you understand them, they injure and do not nourish you. For there is in the Gospels also a letter which kills : a killing letter is not found in the Old Testament alone. There is also in the New Testament a letter which kills him, who does not understand spiritually the things which are spoken. *For, if, according to the letter, thou followest the very thing which is said, ' Except ye eat my flesh and drink my blood,' (John vi. 54) this letter kills.*"†

* Here, it is plain, that Origen adverts to the Scriptures

† See Note E to *first* paper on Origen.

I hasten to the conclusion of this paper.—The extracts which have been cited, in order to illustrate the quotations, evince, that Origen took a *spiritual* view of the ordinance of the Lord's supper.

“That food,” observes our author, “which is sanctified by the word of God and by prayer, goeth, *as to that which is material*, &c. &c.; but as to the prayer which has been added to it, according to the measure of faith, it is rendered useful, imparting to the mind quick discernment, and a regard to that which is profitable. Nor is it *the matter of the BREAD*, but the word which is said over it, that benefits him who eats not unworthily. And these remarks concern the *TYPICAL* and *SYMBOLICAL* body.”

Again :

“There is in the New Testament a letter which kills him, who does not understand spiritually the things which are spoken. *For, if, according to the letter, thou followest the very thing which is said, ‘Except ye eat my flesh and drink my blood,’ (John vi. 54) this letter kills.*”

It is obvious, that, while such sentiments as these stand recorded in the works of Origen, any effort to maintain, by his authority, the doctrine of transubstantiation, must prove an entire failure.* (F)

* In his V. Hom. on Leviticus, Origen observes :

“The Lord neither carried up and down, nor ordered to be

CREED OF PIUS IV.

One other mutilated extract, though not from the work of a Father, will suitably close the present review of garbled and misapplied quotations.—The Creed of Pius IV. is given at the end of “The Faith of Catholics;” and concludes in the following manner :

“ I, N. N. do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved : and I promise most constantly to retain and confess the same entire and unviolated, with God’s assistance, to the end of my life.”

“ The Faith of Catholics,” 1st edit. p. 456 : 2nd edit. p. 454.

In this passage there is an omission of no small importance. It will be rendered manifest on perusing the original :

“ Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī spontè profiteor, et veraciter teneo, eandem integram et immaculatam, usque ad extremum vitæ spiritum

preserved for the morrow, the *bread* which he gave to his disciples, saying, Take and eat. This mystery perhaps is implied even in the absence of an injunction to *carry the BREAD by the way*, namely, that thou mayest produce always fresh, *the breads of the word of God*, which thou carriest within thee.” (E)

The procession of the Host appears to have been unknown in the days of Origen. Conc. Trid. Sess. xiii. can. vi.

constantissimè (Deo adjuvante) retinere et confiteri, *atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit curaturum*, ego idem N. spondeo, voveo, ac juro : Sic me Deus adjuvet et hæc sancti Dei Evangelia.” Conc. Trid. Can. et Decret. plur. annex. ad id. Conc. spectant. Paris. 1823. p. 331.

For the sake of the reader unacquainted with the original, a translation of the suppressed clause is annexed :

“and to take care, as far as in me lies, that it shall be held, taught, and published by my subjects, or by those the care of whom shall appertain to me in my office.”*

It needs scarcely be observed, that this solemn promise of interference with the creeds of men exhibits, in colours not to be mistaken, the proselytizing character of the Church of Rome. Now, I am very far from asserting, that determination, in a religious body, to propagate their opinions, is not commendable. It is clear, however, that a system, like Romanism, if avowedly pledged to the exten-

* C. Butler, in his “Book of the R. C. Church,” gives the creed of Pius with the like defect :

“This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N. promise, vow and swear most constantly to hold and profess, the same whole and entire, with God’s assistance, to the end of my life Amen.” p. 8.

sion of its principles, might be regarded with distrust in a Protestant country. Was it, then, to prevent such a feeling being entertained by an unsuspecting public, that, in two volumes, one of which was specially designed for a Protestant nation,* the authorized symbol of the Church of Rome is presented, divested of the clause, in which her members bind themselves to the zealous dissemination of their faith?

CONCLUSION.

IN the Introduction to this volume, it was alleged, that a work, entitled "The Faith of Catholics," had "imposed on the community garbled extracts from the writings of the Fathers." To substantiate the charge, quotations, occurring in the book referred to, have been compared with the originals, and the perversions which distinguish them, exhibited to the reader's view. Some of these passages, it will be remarked, are divided from each other, in "The

* The "Book of the R. C. Church:" it was published in 1825.

Faith of Catholics," by a very considerable interval. This circumstance is not unimportant. When extracts, taken from different parts of a compilation, are reviewed, a fairer method of ascertaining its general character is adopted, than, if a like number of passages, which the work presents in consecutive order, were submitted to the ordeal of critical examination.—What judgment, then, shall be entertained as to "The Faith of Catholics?" By such a mode of trial has its accuracy been tested; and the investigation has issued in the discovery of several instances of gross misrepresentation.—On two of these, I wish to fix the reader's special attention:

ORIGEN,

*according to Messrs. Berington
and Kirk.*

"To me it is good to adhere to *Apostolic men*, as to God and his Christ, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them." Hom. VII. in Levit. Oper. Bened. Paris. 1723. T. ii. p. 224. "Faith of Catholics," p. 15, edit. 1813; and p. 14, edit. 1830.

ORIGEN,

*according to the translation of
Ruffinus, as given in the edi-
tion of Origen's Works, made
use of by Messrs. Berington
and Kirk.*

"To me it is good to adhere, as to God and our Lord Jesus Christ, so also to *his Apostles*, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them."

TERTULLIAN,

*according to Messrs. Berington
and Kirk.*

“Oblations for the dead on
the anniversary day.” *De Cor.*
Mil. p. 289. Rothomagi, 1662.
“Faith of Catholics,” p. 354,
edit. 1813; and p. 356, edit.
1830.

TERTULLIAN,

according to the Original.

“Oblations for the dead,
for their birth-days to heaven,
on the anniversary day.”

But, advocates of the Latin communion have not only misquoted passages from the Fathers: they have dared to interpolate even Scripture itself. Of the truth of this allegation, the French New Testament, which was published at Bourdeaux, contains the most decisive evidence. (A)

In conclusion: the foregoing pages may, it is hoped, be productive, at least, of one beneficial result. Haply, they may lead a disciple of the Roman creed to suspect the pretensions of his church to agreement with ecclesiastical antiquity. It has been demonstrated, that, in compelling certain of the ancient theologians to advocate her principles, Messrs. Berington and Kirk have garbled some of the extracts they adduce, and offered, in the case of others, the most direct violence to the context. When quotations, therefore, have been mutilated, in order that the authors should appear to speak the language of Rome, the inference is most reasonable,—even were other proof wanting,—that their undisguised sentiments are hostile to the Papal faith.

NOTES.

NOTES

TO

INTRODUCTION, p. 1.

(A) Erasmus observes: "Doubtless in former times the monks had a good mind, and took great pains in copying out of books; but yet for all this, their boldness cannot sufficiently be wondered at; who purposely for their great advantage (no doubt) did thrust forth such rude, trifling, and foolish stuff, instead of many learned treatises of the ancient Fathers, by them purposely suppressed, for fear lest their presumptuous boldness should have been found out."

"Pium erat studium veterum Monachorum, qui sacris libris describendis vacabant. Cæterum non queo satis demirari, quid illi cogitarint, qui, studio dataque operâ, sic, quæstus haud dubie gratia, celebrium virorum monumenta contaminarunt, et quo plus emolumenti adferret impostura, farragines ineptas juxta et loquaces, magni gratiosique nominis fuco simplicibus commendarunt. Et probabile est, eorundem opera complures libros immortalitate dignos—obrutos fuisse, ne quis illinc ipsorum audaciam deprehenderet." Passage from Erasmus, quoted (both original and translated) in James's Treatise of the Corruption of Scripture, &c. p. 73. See also p. 521.

Pamèle, an Archdeacon of the Church of Rome, and editor

of the Works of Cyprian, concludes, that "The writings of Cyprian and of other ancient authors, have been variously interpolated by the transcribers."

"Cypriani scripta, ut et aliorum veterum, a librariis varié fuisse interpolata." Annot. Cyprian. super. Concil. Carthag. n. i. apud. Jerem. Taylor's Liberty of Prophesying, Sect. viii.

(B) See passim James's "Treatise of the Corruption," &c. Lynde's (Via Tuta or) "Popery Confuted by Papists;" Lond. 1735. p. 180, sect. xiii, (which runs thus: "Our adversaries convinced of a bad cause, and an evil conscience, by razing of our Records, and clipping their own Authors' tongues.")—and Daillè Du Vrai Usage des Peres. l. 1, c. iv.

A specimen or two of Romish perversion will not be out of place:

Du Pin gives the following account of the *Roman* edition of Ambrose's Works, that of 1579—1587.

"It was believed that a book, published with so much ostentation, valued so much by the publisher, printed in so fine a character, and with so much care, must needs be very correct and perfect; and yet this edition has many essential defects which disfigure it. The first and most considerable is, that the *Roman* correctors took the liberty to change, cut off, and add, what they thought fit, though they had no ground to do so from the authority of any manuscript. They carried it so far, that they did not content themselves with changing those terms which appeared to them harsh, and substituting others according to their fancy, but they also blotted out, or added, whole lines and periods, which made a perfectly new sense, and altogether different from the author's; as may be seen by comparing the ancient editions, and the last, with this *Roman* edition." *Hist. of Eccles. Writers*, Eng. Transl. Lond. 1693, Vol. ii. p. 233.—quoted in *Literary Policy*, &c. second edit. note, p. 85. James speaks of this Roman edition of Ambrose. See "Treatise," &c. p. 418.

“The third chapter, (says Taylor), of St. Cyprian’s book ‘On the Unity of the Church,’ in the edition of Pamelius, suffered great alteration. These words, *primatus Petro datur*, “the primacy is given to St. Peter,” wholly inserted; and these, *super cathedram Petri fundata est ecclesia*, “the church is founded upon the chair of St. Peter:” and whereas it was before, *super unum ædificat ecclesiam Christus*, “Christ builds his church upon one;” that not being enough, they have made it, *super illum unum*, “upon that one.” Now, these additions are against the faith of all old copies before Manutius and Pamelius, and against Gratian, even after himself had been chastised by the Roman correctors, the commissaries of Gregory XIII; as is to be seen where these words are alleged, *Decret. c. 24, q. 1. can. Loquitur Dominus ad Petrum.*”

Jeremy Taylor, *Libert. of Prophes.* Lond. 1834, p. 226. See James’s Treatise, p. 113.

(c) Touching the Expurgatory Indexes, Jer. Taylor writes:

“That the *Indices Expurgatorii*, commanded by authority, and practised by public license, profess to alter and correct the sayings of the fathers, and to reconcile them to the catholic sense, by putting in and leaving out, is so great an imposture, so unchristian a proceeding, that it hath made the faith of all books and all authors justly to be suspected. For considering their infinite diligence and great opportunity, as having had most of the copies in their own hands, together with an unsatisfiable desire of prevailing in their right, or in their wrong, they have made an absolute destruction of this topic; and when the fathers speak Latin, or breathe in a Roman diocess, although the providence of God does infinitely overrule them, and that it is next to a miracle, that in the monuments of antiquity there is no more found that can pretend for their advantage than there is, which, indeed, is infinitely inconsiderable; yet our questions and uncertainties are infinitely multiplied, instead of a probable and reasonable determination. For since the Latins always

complained of the Greeks, for privately corrupting the ancient records, both of councils and fathers,* and now the Latins make open profession, not of corrupting, but of correcting their writings, (that is the word,) and at the most it was but a human authority, and that of persons not always learned, and very often deceived; the whole matter is so unreasonable, that it is not worth a further disquisition."

* Vid. Ep. Nicolai ad Michael. Imperat. Taylor's Liberty of Prophesying, p. 227, 228.

Sir Edward Sandys' *Speculum Europæ* (Hagæ Com. 1629, p. 131,) suggested the following remark:—If the Church of Rome made such alterations in the writings of the Fathers, when all eyes were upon her—her enemies numerous, and copies multiplied—what changes did she not, in all probability, introduce, when, before the Reformation, she had uncontrolled possession of the MSS. &c. &c.

See Sir Edward Sandys' "Europæ Speculum," Hagæ Comitibus, 1629, p. 129—Milton, "of Reformation in England," first book, Prose Works, Lond. 1806, 1 vol. p. 9.—Bishop Hall's Works, Pratt's edition, vii. vol. p. 215.

(D) In this introductory paper, the difficulties which stand in the way of obtaining a complete knowledge of the Fathers, have been adverted to; not in order to dissuade from the study of early ecclesiastical literature,—but for the purpose of laying open the fallacy contained in the extract which has been cited from the creed of Pius IV.

The Church of Rome binds her members to interpret Scripture "according to the unanimous consent of the Fathers." With that supposed concurrent testimony, however, *she* has not furnished her children. In pursuit, therefore, of a guide, whose directions they are taught to regard as indispensable to the correct understanding of Scripture, disciples of the Roman faith, if they are desirous of reading the sacred volume, must, for themselves, deliberately peruse and compare the multitudinous folios of Christian antiquity—a task, for which, from want of the necessary leisure, acquaintance with the Greek and Latin languages, and opportunity of access to the remains of

ancient theology, the mass of mankind, it is plain, are wholly incompetent. The clause, therefore, alluded to in the symbol of Pius IV, is virtually tantamount—as has, if I mistake not, been observed by the Rev. Dr. O'Sullivan—to a prohibition of the use of the Bible.—

As some persons may be under the impression, that the notes, appended to Romish editions of the Scriptures, supply, in a digested shape, “the unanimous consent of the Fathers,” it may be well to quote a passage from the examination of the late Dr. Doyle, before a Committee of the Lords, on the 21st March, 1825 :

“You think it necessary that notes should accompany the Bible, for the purpose of explanation ?

“In our country, where religious controversy prevails to such an extent, I do think it necessary that short notes explanatory of the texts on which our differences turn, should be prefixed to the Bible.

“You consider yourselves pledged to all matters contained in these notes ?

“No, NOT BY ANY MEANS. On the contrary, there were notes affixed, I believe, to the Rhemish Testament, which were most objectionable ; and on being presented to us, we caused them to be expunged. THE NOTES CARRY, IN OUR EDITIONS OF THE BIBLE, NO WEIGHT ; *for we do not know the writers of many of them.* If we find them clear enough in explanation of doctrine, we leave them there ; but whenever we find any thing exceptionable, we put it out, as we have done in the cases I have referred to.”

Phelan and O'Sullivan's “DIGEST of Evidence on the State of Ireland,” 1824—1825, Part i. p. 222, 223.

So that, according to Dr. Doyle, the notes, attached to Romish editions of the Bible, instead of furnishing an interpretation *authorized by the Church of Rome*, are, in truth, only the fruits of private judgment.

NOTES

TO QUOTATION FROM CLEMENT OF ALEXANDRIA, p. 7.

(A) The chapter from which is extracted the first sentence, ending "true and ancient Church," contains so many striking passages, that I am induced to give the entire of it :

"But since it follows, that we should reply to the charges brought against us by the Greeks and the Jews : (but in some questions, as in those already mentioned, heresies which regard difference of doctrine, also reprove us :) we shall do well, having first thoroughly cleared up these matters, to advance, prepared for the solution of questions, to the next Stroma.

"In the first place, they allege in objection to us, that they ought not to believe on account of the disagreement of sects : for truth by distracting harasses, different persons advocating different dogmas. To whom we reply, that numerous sects arose even with you Jews, and with the most eminent philosophers among the Greeks : still you by no means say, that we ought to hesitate either to philosophize or judaize, on account of the disagreement of sects among you, one from another. Moreover, it was prophetically declared by the Lord, that sects should be sown in the truth, as tares among the wheat : (Matt. xiii. 25, et sq.) and it cannot possibly happen, that what has been foretold, should not take place. And the cause of this is, that reprehension follows every thing which is excellent. If any one, therefore, should violate compacts, and transgress an agreement which he made with us, shall we also, on

account of him who has broken his agreement, abstain from truth? But, as it becomes an honest man, neither to lie, nor render void any of his promises, though some others may break their engagements: so also it becomes us, by no means to transgress the ecclesiastical rule:* and indeed we observe, most particularly, the "confession" touching the grandest subjects, but they transgress it. Belief, therefore, is to be reposed in those who firmly hold the truth. But now, as largely using this defence, it is allowable for us to say to them, that physicians, entertaining different opinions according to their respective sects, are, in fact, equally successful in the accomplishment of cures. *Does any person, therefore, who is sick and standing in need of a remedy, omit applying to a physician, because sects exist in the healing art? Neither let any one who is distempered in soul and filled with idols, make at any time, with respect to spiritual health and conversion to God, a pretext of sects.* But, indeed, it is written, there must be sects on account of the approved. (1 Cor. xi. 19.) In this passage, the epithet 'approved' is bestowed, either upon those, who coming to the truth, are, with a more discriminating choice, approaching the doctrine of

* The ecclesiastical rule is thus explained by Clement, Strom. Lib. VI. p. 803: "But, 'all things are right to those who understand,' saith the Scripture; that is, to as many as, receiving, according to the ecclesiastical rule, the exposition of the Scriptures declared by the Lord, preserve it. But the ecclesiastical rule is the concert and agreement of the law and the prophets with the testament delivered by the Lord."

Πλὴν Ἀπαντα ὁρθὰ ἐνῶπιον τῶν συνιέντων, φησὶν ἡ γραφή· τουτί ἐστι, τῶν ὅσοι ὑπ' αὐτοῦ (τοῦ Κυρίου) σαφηνισθεῖσαν τῶν γραφῶν ἐξηγήσιν κατὰ τὸν ἐκκλησιαστικὸν κανόνα ἐκδεχόμενοι διασώζουσι· κανὼν δὲ ἐκκλησιαστικός, ἡ συνῶδια καὶ ἡ συμφωνία νόμου τε καὶ προφητῶν τῇ κατὰ τὴν τοῦ Κυρίου παρουσίαν παραδιδομένη διαθήκη. Strom. Lib. VI. p. 803.

Cæterum, *Recta sunt omnia*, inquit Scriptura, *coram iis qui intelligunt*,* hoc est, iis qui ab ipso declaratam Scripturarum expositionem, ex ecclesiastica regula accipientes conservant. Regula autem ecclesiastica est concentus et consensus legis et Prophetarum, convenienter testamento quod traditur per Domini adventum.

* Prov. viii. 9.

the Lord, as approved money-changers discerning by its false impression the adulterate from the lawful coin : or upon such as have already become approved in the faith itself, both according to life and knowledge. Wherefore truly, in examining by what method we may live strictly, and what is indeed real piety, we stand in need of the greater care and foresight. For, it is evident, that, truth being difficult and hard of attainment, questions arise ; from which spring self-loving and ambitious sects, composed of those who have neither learned, nor truly received, but who have assumed the specious semblance of knowledge. *Real truth, therefore, which alone is conversant with the true God, is to be investigated with the larger share of attention.* Sweet discovery, however, and recollection, follow labour. On account of sects, therefore, the toil of discovery is to be submitted to, and the pursuit not wholly abandoned. For, if fruit were placed before us, some indeed genuine and ripe, but some made of wax, resembling nature as closely as possible, we should not, on account of the similarity, abstain from both. In like manner, *what is true, is to be distinguished from that which is only apparent, by comprehensive contemplation, and the most efficient thought.* And, as when there is one royal road, but also many others, some of which lead to a precipice, and others to a rapidly-flowing river or the deep sea, we should not, on account of the disagreement of the roads, hesitate to travel, but should use that which is free from danger, royal and frequented : *so, though different persons advocate different opinions regarding truth, the pursuit is not to be abandoned, but the most accurate knowledge concerning it, is with the greater diligence to be hunted after.* For, with the edible herbs which grow in a garden, weeds also spring up. Do the husbandmen, on that account, abstain from horticulture? Having, then, from nature many incentives to examine the things which are spoken, we ought also to find out the meetness of truth. Wherefore, we are justly condemned, not assenting to what we ought to obey, nor distinguishing that which is repugnant, and unbecoming,

and unnatural, and false, from that which is true, and meet, and becoming, and natural: which incentives are to be used for the discovery of that which is really the truth. This pretext of the Greeks, therefore, is vain. For those who are willing, may find the truth: but condemnation against which there is no excuse, awaits those who adduce unreasonable pleas. For do they take away, or admit that there is demonstration? All persons would, in my opinion, assent, except those who take away the senses.* But, as demonstration exists, it is necessary that we should descend together into the inquiries, and learn demonstratively from the Scriptures themselves, in what manner sects have gone astray, and how in the truth alone, and in the ancient Church, is to be found the most accurate knowledge, and that which is indeed the best sect.† And of those who turn from the truth, some deceive themselves alone; but others endeavour to deceive their neighbours also. The one party being called *δοξόσοφοι*, that is, wise in their own opinion, who think that

* “Some Philosophers denied, that any thing could be known with certainty, (for example, the Academics) or that we can acquire any knowledge by the senses.” *Collect.* In direct hostility to such an opinion, Clement writes in this *Stroma*, p. 889: “There are certain instruments of judging, common to men, as the senses.” “Ἔστι μὲν οὖν κοινὰ τίνα τῶν ἀνθρώπων χειρῆς, καθάπερ τὰ αἰσθητήρια.” In rejecting the unanimous verdict of the senses against transubstantiation, is the Church of Rome to be viewed, as tinctured with the Platonic philosophy, or harmonizing with the Alexandrian Father?

† It will be remarked, that the first clause of the quotation was taken from this and a preceding sentence. Between the words, “Those who seek may find the truth,” and what follows in “the Faith of Catholics,” an important passage is omitted:

“but condemnation against which there is no excuse, awaits those who adduce unreasonable pleas. For do they take away or admit that there is demonstration? All persons would, in my opinion, assent, except those who take away the senses. But, as demonstration exists, it is necessary that we should descend together into the enquiries.”

In this connexion it may be added, that the reader is left to infer—because, in the commencement of the third century, agreeably to Clement, “the most accurate knowledge was to be found in the ancient church;” therefore, in the *nineteenth* century, it is to be found in the Church of Rome!

they have found the truth, and have not any true demonstration—these deceive themselves, under the impression that they must acquiesce: the number of which persons is not small, who avoid questions, lest they should be refuted, and escape from instruction, lest they should be condemned. But those who deceive others approaching them, are very subtle; who, although they are aware of their ignorance, nevertheless darken the truth by probable arguments. But, in my opinion, the nature of probable is widely different from that of true arguments. And we know that, of necessity, the name of heresies is employed in contradistinction to the truth; from which sophists wrest certain things to the destruction of men; and having, by human arts invented by themselves, buried them out of sight (*ἐγκατορύξαντες*), vaunt that they preside over a school rather than the Church."

The foregoing chapter naturally suggests a few observations—It will be perceived, that it furnishes apposite replies to objections founded on the divisions charged upon Protestants.—For example:

"In the first place," says Clement, "they (the Jews and Greeks) allege in opposition to us, that they ought not to believe on account of the disagreement of sects: for truth by distracting harasses, different persons advocating different dogmas. To whom we reply, that numerous sects arose also with you Jews, and with the most eminent philosophers among the Greeks: still, you by no means say, that we ought to hesitate either to philosophize or judaize, on account of the disagreement of sects among you, one from another."

The Reformation gave birth, observe the supporters of the Papal theology, to such varieties of doctrine, that Protestantism carries with it its own refutation. To whom it may be answered, by a mode of reasoning similar to that of Clement: It is undeniable that divisions exist among you, professors of the faith of Rome—for instance, the entire or partial rejection, in one country, of councils received in another—the disputes concerning the extent of the Pope's jurisdiction over temporal

affairs—the differences, touching the seat of infallibility and the relative authorities of Pope and council.—And yet, notwithstanding that such variations distinguish the Church of Rome, you will “by no means” allow, that others “ought to hesitate” to join your communion.

It is also plain, that, in the chapter which has been quoted, Clement assigns as a reason for the more earnest search after genuine religion, the existence of sects; and that he appeals to a perception of fitness, and ability to discriminate what is true from what is false, on the part of man:

“Real truth, therefore,” observes our author, “which alone is conversant with the true God, is to be investigated with the larger share of attention. Sweet discovery, however, and recollection follow labour. On account of sects, therefore, the toil of discovery is to be submitted to, and the pursuit not wholly abandoned. For, if fruit were placed before us, some, indeed, genuine and ripe, but some made of wax, resembling nature as closely as possible, we should not, on account of the similarity, abstain from both. In like manner, what is true, is to be distinguished from that which is only apparent, by comprehensive contemplation and the most efficient thought.”

Again:

“We are justly condemned, not assenting to what we ought to obey, nor distinguishing that which is repugnant, and unbecoming, and unnatural, and false, from that which is true, and meet, and becoming, and natural: which incentives are to be used for the discovery of that which is really the truth.”

One other remark flows from the long extract from Clement which has been given—namely, that to impute to the Reformation the existing diversity of religious opinions, is most unjust; seeing that, for ages prior to that great moral revolution, sects abounded.

(P. 886)

Ἐπειδὴ δὲ ἀκόλουθόν ἐστι πρὸς τὰ ὑπὸ Ελλήνων καὶ Ἰουδαίων ἐπιφερόμενα ἡμῖν ἐγκλήματα ἀπολογήσασθαι· &c.

In the edition made use of by the Compilers, the version is :

Quoniam autem restat nunc ut respondeamus iis quæ a Græcis et Judæis nobis obijciuntur : in nonnullis autem dubitationibus similiter atque prædictis nos reprehendunt quæ aliam sequuntur doctrinam hæreses : operæ faciemus precium, si prius expurgatis iis quæ in medio sunt, parati ad solvendas dubitationes, progrediamur ad sequens Stroma. Primum ergo hoc adversus nos adducunt, dicentes non oportere credere propter dissensionem hæresium : distrahit enim nos ac defatigat etiam ipsa veritas, dum alii alia constituunt dogmata. Quibus respondemus, quod et apud vos Judæos, et apud eos qui inter Græcis fuere in maxima existimatione Philosophos, fuere plurimæ hæreses : neque tamen ideo dubitandum esse dicitis quin sit philosophandum, aut Judaicæ hærendum disciplinæ, propter eam quæ est inter se vestrarum dissensionem sectarum. Præterea autem fore ut in veritate seminentur hæreses, velut in frumento* *zizania*, propheticè dictum est a Domino : et fieri non potest, ut non fiat id, quod prædictum est esse futurum. Hujus autem causa est, quod quicquid est pulchrum sequitur reprehensio. Num ergo si quis pacta conventa non observaverit, et transgressus fuerit eam quæ fit apud nos confessionem ; propter eum qui non stetit suæ professioni, abstinebimus nos quoque à veritate ? Sed ut oportet virum probum minime esse mendacem, et nihil infirmare eorum quæ pollicitus est, etiamsi aliqui alii pacta conventa transilient : ita nos quoque nullo modo convenit transilire regulam Ecclesiasticam : maximeque eam quæ fit de rebus maximis professionem, nos quidem observamus, illi vero transiliunt. Est ergo credendum iis qui firmiter adhærent veritati. Jam vero nobis large hac defensione licet uti iisque respondere, quod medici quoque quorum convenienter suis sectis diversæ sunt sententiæ, ex æquo reipsa curant. Num ergo quispiam ægotans, et qui ut curetur opus habet, non admittit medicum, propter eas quæ sunt in medicina hæreses ? Ita quo-

* Matt. xiii. 25, et. seq.

que qui anima ægrotat, et est plenus simulachrorum vanitate, sanitati sane et ad Deum conversioni nunquam hæreses prætexat. Certe propter* *probatos*, inquit, sunt *hæreses* : *probatos* autem dicit, vel eos qui venientes ad fidem, majori delectu accedunt ad doctrinam Dominicam, tanquam probos argentarios qui nummum Domini adulterinum discernunt ex falsa impressione ; aut eos qui in ipsa fide jam probati evaserunt, et in vita et in cognitione. Propterea ergo majori cura opus est et providentia, ut examinetur quo modo sit exacte vivendum, et quænam sit vera pietas. Clarum est enim quod cum veritas sit ardua et difficilis, propterea certe oriuntur quæstiones, ex quibus præ nimio sui amore et gloriæ cupiditate, nascuntur hæreses eorum qui non didicerunt quidem, neque vere acceperunt, sed sibi cognitionis sumpsere persuasionem. Est ergo nobis majori studio et cura perscrutanda, ea quæ vere est veritas, quæ sola circa eum qui vere est Deus versatur. Laborem autem consequitur dulcis inventio et memoria. Est ergo labor inveniendi subeundus propter hæreses, sed non est omnino definiendum. Neque enim si appositus sit fructus, unus quidem verus et maturus, alius vero factus ex cera quam maxime similis, propter similitudinem est abstinendum ab utroque. Simul autem discernendum est comprehensiva contemplatione, et principali consideratione, verum ab eo quod apparet. Et quemadmodum si una quidem sit via regia, et multæ etiam aliæ, ex quibus aliquæ ferunt in præcipitium, aliquæ vero ad fluvium rapide fluentem, aut ad mare profundum, non dubitaverit quispiam viam ingredi propter dissensionem, sed uteretur via regia et trita et sejuncta a periculo : ita cum alii alia dicant de veritate, non est discedendum, sed diligentius est inquirenda ejus accuratissima cognitio. Nam cum oleribus hortensibus una etiam nascuntur herbæ. Num propterea abstinere agricolæ a cultura hortorum ? Cum ergo habeamus a natura multa quæ nos incitant, et dant occasionem ad ea quæ dicuntur examinanda,

* 1 Cor. xi. 19.

etiam veritatis invenire consequentiam debemus. Quocirca merito etiam condemnatur, si non assentiamur iis quibus oportet parere, nec discernamus id quod repugnat, et indecorum, et præter naturam est, et falsum, à vero et consentaneo, et decoro, et eo quod est secundum naturam. Quibus quidem est utendum, tanquam occasionibus agnoscendæ ejus quæ vere est veritatis. Græcis ergo est inanis hic prætextus: volentibus enim licebit invenire veritatem. His autem qui causas adducunt quæ carent ratione, manet condemnatio indeprecabilis. Utrum enim tollunt an concedunt esse demonstrationem? Existimo omnes esse concessuros præter eos qui sensus quoque tollunt. Si sit autem demonstratio; necesse est descendere ad quæstiones, et per ipsas scripturas discere demonstrative, quomodo lapsæ sunt hæreses; et contra, quomodo in sola veritate et antiqua Ecclesia sit perfectissima cognitio, et ea quæ est revera optima hæresis. Ex iis autem qui declinant à veritate, alii quidem seipsos solos, alii vero propinquos quoque conantur fallere. Atque ii quidem qui appellantur *δοξόσοφοι*, hoc est, opinione sua sapientes, qui se veritatem invenisse existimant, nullam habentes veram demonstrationem, ii seipsos decipiunt, acquiescendum existimantes: quorum non parvus est numerus, qui et quæstiones declinant ne confutentur, et doctrinam vitant ne condemnentur. Qui autem eos qui accedunt decipiunt, sunt valde astuti, qui etiamsi satis assequantur se nihil scire, probabilibus tamen argumentis obscurant veritatem. Alia est autem, ut opinor, natura probabilium argumentorum, et alia verorum. Et quod necesse sit nomen hæreseon ita usurpari ut veritati opponatur, et at ea distinguatur, cognoscimus: à qua cum quædam ad hominem perniciem avulserint sophistæ, humanis et à se inventis ea infodientes artibus, gloriantur se præesse dia-tribæ seu scholæ potius quam Ecclesiæ.

(B) ΑΛΛ' οἱ πονεῖν ἔτοιμοι ἐπὶ τοῖς καλλίστοις, οὐ πρότερον ἀποστήσονται ζητοῦντες τὴν ἀλήθειαν, πρὶν ἂν τὴν ἀπόδειξιν ἀπ' αὐτῶν λάβωσι τῶν γραφῶν. p. 889.

Sed qui in rebus pulcherrimis laborem impendere sunt parati, non desistent prius quærere veritatem, quam ex ipsis scripturis acceperint demonstrationem.

(c) The second part of the quotation : p. 890—the original is as follows :

δεῖ δ' οἶμαι τῷ τῆς ἀληθείας ἐραστῇ, ψυχικῆς εὐτονίας· σφάλλεσθαι γὰρ ἀνάγκη μέγιστα τοὺς μεγίστοις ἐγχειροῦν-
τας πράγμασιν, ἢν μὴ τὸν κανόνα τῆς ἀληθείας παρ' αὐτῆς
λαβόντες ἔχωσι τῆς ἀληθείας· οἱ τοιοῦτοι δὲ, ἅτε ἀποπεσόν-
τες τῆς ὁρθῆς ὁδοῦ, καὶ τοῖς πλείστοις τῶν κατὰ μέρος
σφάλλονται· εἰκότως, διὰ τὸ μὴ ἔχειν ἀληθῶν, καὶ ψευδῶν
κριτήριον, συγγεγυμνασμένου ἀκριβῶς τὰ δέοντα αἰρεῖσθαι.
εἰ γὰρ ἐκέκτηντο, ταῖς θείαις ἐπείθοντο ἂν γραφαῖς. καθάπερ
οὖν εἴ τις ἐξ ἀνθρώπων θηρίον γένοιτο παραπλησίως τοῖς ὑπὸ
τῆς Κίρκης φαρμαχθεῖσιν, οὕτως ἄνθρωπος εἶναι τοῦ Θεοῦ
καὶ πιστὸς τῷ κυρίῳ διαμένειν ἀπολώλεκεν, ὁ ἀναλακτίσας
τὴν Ἐκκλησιαστικὴν παράδοσιν, καὶ ἀποσκιρτήσας εἰς δόξας
αἰρέσεων ἀνθρωπίνων·

Opus est autem ut opinor, amatori veritatis robore animi. Necesse enim labi in maximis, eos qui res maximas aggrediuntur, nisi regulam veritatis ab ipsa veritate acceptam tenuerint. Qui autem eo devenerunt, ut à recta via exciderint, merito etiam falluntur in plurimis singularibus, propterea quod non habeant verorum et falsorum iudicium plane exercitatum, in iis quæ oportet eligendis. Si enim haberent, parerent scripturis divinis. Quemadmodum ergo si quis fiat bestia ex homine, similiter atque ii qui fuerant infecti venenis Circes : ita homo Dei esse, et Domino fidelis esse desiit, qui adversus Ecclesiasticam recalcitravit traditionem, et in humanarum hæreseon desiluit opiniones.

(d) ὁ δὲ ἐκ τῆσδε τῆς ἀπάτης παλινδρομήσας, κατακούσας τῶν γραφῶν, καὶ τὸν ἑαυτοῦ βίον ἐπιστρέψας τῇ ἀληθείᾳ, οἶον ἐξ ἀνθρώπου θεὸς ἀποτελεῖται. ἔχομεν γὰρ τὴν ἀρχὴν

τῆς διδασκαλίας τόν Κύριον, διά τε τῶν προφητῶν, διά τε τοῦ Εὐαγγελίου, καί διὰ τῶν μακαρίων Αποστόλων, πολυτρόπως καί πολομερῶς ἐξ ἀρχῆς εἰς τέλος ἡγούμενον τῆς γνώσεως. τήν ἀρχήν δ' εἴτις ἕτερον δεῖσθαι ὑπολάβοι, οὐκέτ' ἂν ὧντως ἀρχή φυλαχθείη. ὁ μὲν οὖν ἐξ ἑαυτοῦ πιστός, τῇ κυριακῇ γραφῇ τε καί φωνῇ ἀξιόπιστος εἰκότως ἂν διὰ τοῦ Κυρίου πρὸς τὴν τῶν ἀνθρώπων εὐεργεσίαν ἐνεργουμένη. ἀμέλει πρὸς τὴν τῶν πραγμάτων εὔρεσιν, αὐτῇ χρώμεθα κριτηρίῳ· τὸ κρινόμενον δὲ πᾶν, ἔτι ἄπιστον πρὶν κριθῆναι· ὥστ' οὐδ' ἀρχὴ τὸ κρίσεως δεόμενον. εἰκότως τοίνυν πίστει (891) περιβαλόντες ἀναπόδεικτον τὴν ἀρχήν, ἐκ περιουσίας καί τὰς ἀποδείξεις παρ' αὐτῆς ἀρχῆς περὶ τῆς ἀρχῆς λαβόντες, φωνῇ Κυρίου παιδευόμεθα πρὸς τὴν ἐπίγνωσιν τῆς ἀληθείας. οὐ γὰρ ἀπλῶς ἀποφαινομένοις ἀνθρώποις προσέχοιμεν, οἷς καὶ ἀνταποφαίνεσθαι ἐπ' ἴσης ἔξεστιν. εἰ δ' οὐκ ἀρκεῖ μόνον ἀπλῶς εἰπεῖν τὸ δόξαν, ἀλλὰ πιστώσασθαι δεῖ τὸ λεχθὲν, οὐ τὴν ἐξ ἀνθρώπων ἀναμένομεν μαρτυρίαν, ἀλλὰ τῇ τοῦ Κυρίου φωνῇ πιδτούμεθα τὸ ζητούμενον· ἡ πασῶν ἀποδείξεων ἐχεγχυωτέρα, μᾶλλον δὲ, ἡ μόνη ἀπόδειξις οὕσα τυγχάνει· καθ' ἣν ἐπιστήμην οἱ μὲν ἀπογενεσάμενοι μόνον τῶν γραφῶν, πιστοί· οἱ δὲ καὶ προσωτέρω χωρήσαντες, ἀκριβεῖς γνώμονες τῆς ἀληθείας ὑπάρχουσιν, οἱ γνωστικοί· ἐπεὶ καὶ τοῖς κατὰ τὸν βίον ἔχουσί τι πλεον οἱ τεχνίται τῶν ἰδιωτῶν, καὶ παρὰ τὰς κοινὰς ἐννοίας ἐκτυποῦσι τὸ βέλτιον. οὕτως οὖν καὶ ἡμεῖς ἀπ' αὐτῶν περὶ αὐτῶν τῶν γραφῶν τελείως ἀποδεικνύντες ἐκ πίστεως πειθόμεθα ἀποδεικτικῶς.

Qui autem ex hoc errore reversus obediit scripturis, et vitam suam permisit veritati, Deus quodammodo ex homine efficitur. Principium enim doctrinæ habemus Dominum, qui et per Prophetas, et per Evangelium, et per beatos Apostolos, *multifariam multisque modis* a principio ad finem deducit cognitionis. Principium autem si quis alio opus habere existimaverit, non utique vere poterit manere principium. Qui est ergo ex seipso fidelis, ei merito fides habetur in Dominica scriptura et voce, quæ per Dominum operatur ad hominum beneficium. Ipsa autem tan-

quam criterio utimur ad res inveniendas. Quicquid autem judicatur, non creditur priusquam fuerit judicatum, quare nec est principium id quod opus habet iudicio. Merito ergo cum fide comprehenderimus principium indemonstrabile, ex abundanti etiam ab ipso principio de principio demonstrationes sumentes, voce Domini erudimur ad agnitionem veritatis. Neque enim hominibus simpliciter enunciantibus fidem habeamus, quibus licet enunciare contrarium. Si autem non satis est simpliciter quod videtur dicere, sed insuper oportet probare quod dictum est, tum non expectamus testimonium hominum, sed voce Domini probamus quod quæritur, quæ est magis fide digna quam quævis Demonstratio: vel potius quæ est sola demonstratio, per quam scientiam, qui solum gustavere scripturas, sunt fideles. Qui autem etiam ulterius processerunt, sunt perfecti indices veritatis; ii scilicet qui sunt Gnostici: quandoquidem etiam in iis quæ ad vitam pertinent, eos qui sunt rudes, superant artifices, et super communes notiones exprimunt id quod est melius. Sic ergo nos quoque ex ipsis de ipsis scripturis perfecte demonstrantes, ex fide persuademus demonstrative.

(Ε) καὶ τολμήσωσι προφητικαῖς χρήσασθαι γραφαῖς καὶ οἱ τὰς αἰρίσεις μετιόντες· πρῶτον μὲν, οὐ πάσαις, ἔπειτα, οὐ τελείαις, οὐδὲ ὡς τὸ σῶμα καὶ τὸ ὕφος τῆς φθορητείας ὑπαγορεύει· ἀλλ' ἐκλεγόμενοι τὰ ἀμφιβύλως εἰρημένα, εἰς τὰς ἰδίας μετάγουσι δόξας, ὀλίγας σποράδην ἀπανθιζόμενοι φωνάς· οὐ τὸ σημαινόμενον ἀπ' αὐτῶν σκοποῦντες, ἀλλ' αὐτῇ ψιλῇ ἀποχρώμενοι τῇ λέξει.

Quod si Propheticis quoque scripturis uti ausi fuerint qui sectantur hæreses, Primum quidem non omnibus, deinde non perfectis, neque ut dictat corpus et contextura Prophetiæ: verum eligentes ea quæ dicta sunt ambigue, traducunt ad proprias opiniones, paucas voces sparsim carpentes, neque id considerantes quod ex ipsis significatur, sed ipsa nuda dictione utentes.

(F) σχεδὸν γὰρ ἐν πᾶσιν οἷς προσφέρονται ῥήτοις, εὖροις ἂν αὐτοὺς ὡς τοῖς ὀνόμασι μόνοις προσανέχουσι, τὰ σημαινόμενα ὑπαλλάττοντες· οὐθ' ὡς λέγονται γινώσκοντες, οὐθ' ὡς ἔχειν πεφύκασι χρώμενσι αἷς καὶ δὴ κομίζουσιν ἐκλογαῖς. ἡ ἀλήθεια δέ, οὐκ ἐν τῷ μετατιθεῖναι τὰ σημαινόμενα εὕρισκεται· οὕτω μὲν γὰρ ἀνατρέφουσι πᾶσαν ἀληθῆ διδασκαλίαν· ἀλλ' ἐν τῷ διασκέψασθαι τί τῷ Κυρίῳ καὶ τῷ παντοκράτορι Θεῷ τελείως οἰκεῖόν τε καὶ πρέπον· κἂν τῷ βεβαιοῦν ἑκαστον τῶν ἀποδεικνυμένων κατὰ τὰς γραφὰς, ἐξ αὐτῶν πάλιν τῶν ὁμοίων γραφῶν.

Nam in omnibus fere quæ adducunt locis, ipsos sola intueri videbis nomina, ut qui mutant significata, neque quemadmodum dicuntur cognoscant, neque iis quos afferunt allegationibus, ita, ut earum natura postulat, utantur. Veritas autem non invenitur in translatione significationum (sic enim omnem veram everterent doctrinam) sed in eo quod quis consideret quid Domino et omnipotenti Deo perfecte conveniat, et eum deceat, et in eo ut confirmet unumquodque ex iis quæ demonstrantur per scripturas, ex ipsis rursus similibus scripturis.

(G) σχεδὸν ἀπάσαις ταῖς γραφαῖς ἐναργῶς μαχόμενοι.
p. 891.

Cum omnibus fere scripturis evidenter pugnantes.

(H) (p. 892.) Ἐνίοτε δὲ καὶ τὰ ἑαυτῶν διελεγχόμενοι ἄρνούονται δόγματα, ἄντικρυς ὁμολογεῖν αἰδοῦμενοι ἢ κατ' ἰδίαν αὐχοῦσι διδάσκοντες οὕτως. Οὕτω γὰρ κατὰ πάσας ἐστὶν ἰδεῖν τὰς αἵρέσεις ἐπιόντας αὐτῶν τὰς μοχθηρίας τῶν δογμάτων. Ἐπειδὴν γὰρ ἀνατρέπωνται πρὸς ἡμῶν, δεικνύντων αὐτοὺς σαφῶς ἐναντιούμενους ταῖς γραφαῖς, δυοῖν θάτερον ὑπο τῶν προεστώτων τοῦ δόγματός ἐστι θεάσασθαι γινόμενον· ἢ γὰρ τῆς ἀκολουθίας τῶν σφετέρων δογμάτων, ἢ τῆς προφητείας αὐτῆς, μάλλον δὲ τῆς ἑαυτῶν ἐλπίδος καταφρονοῦσιν· αἰροῦνται δὲ ἐκάστοτε τὸ δόξαν αὐτοῖς ὑπάρχειν ἐναργέστερον, ἢ τὸ πρὸς τοῦ Κυρίου διὰ τῶν προφητῶν εἰρημένον, καὶ ὑπὸ τοῦ

Εὐαγγελίου, πρὸς ἔτι δὲ καὶ τῶν Αποστόλων συμμαρτυροῦμενον τε καὶ βεβαιούμενον. ὁρῶντες οὖν τὸν κίνδυνον αὐτοῖς οὐ περὶ ἐνὸς δόγματος, ἀλλὰ περὶ τὸ τὰς αἰρέσεις διατηρεῖν, οὐ τὴν ἀλήθειαν ἐξευρίσκειν· τοῖς μὲν γὰρ ἐν μέσῳ καὶ προχείρως ἐντυχόντες παρ' ἡμῖν ὡς εὐτελῶν κατεφρόνησαν· ὑπερβῆναι δὲ σπουδάσαντες τὸ κοινὸν τῆς πίστεως, ἐξέβησαν τὴν ἀλήθειαν. μὴ γὰρ μαθόντες τὰ τῆς γνώσεως τῆς Εκκλησιαστικῆς μυστήρια, μηδὲ χωρήσαντες τὸ μεγαλεῖον τῆς ἀληθείας, μέχρι τοῦ βάθους τῶν πραγμάτων κατελθεῖν ἀποραθυμήσαντες, ἐξ ἐπιπολῆς ἀναγνόντες, παρεπέμψαντο τὰς γραφάς.

Nonnumquam autem etiam cum convincuntur, sua negant dogmata, aperte confiteri erubescunt quæ se seorsum sic docere gloriantur. Id enim in omnibus hæresebus videre licet, si ipsorum dogmatum quis persequatur nequitias. Nam postquam à nobis eversi fuerint, ostendentibus ipsos aperte adversari scripturis, duorum alterum ab iis qui tuentur aliquod dogma fieri videbimus: aut enim suorum dogmatum consequentiam, aut ipsam prophetiam, vel potius suam ipsorum spem despiciunt. Semper enim id potius sumunt, quod eis visum fuerit esse evidentius, quam quod dictum est à Domino per Prophetas, et ab Evangelio, quodque Apostolorum testimonio comprobatum est et confirmatum. Cum viderent ergo sibi imminere periculum, non de uno dogmate, sed de conservanda hæresi; non veritatem invenire (nam cum ea quæ sunt in medio posita et in promptu apud nos legerunt, tanquam vilia ea contempserunt) sed quod est commune in fide superare contendentes, excesserunt à veritate. Nam cum Ecclesiasticæ cognitionis non dedicerint mysteria, neque veritatis perceperint majestatem, ut qui in perscrutando rerum profundo fuerint socordes, et superficie tenus legerint, scripturas valere jusserunt.

(1) καὶ καθάπερ τὰ πονηρὰ παιδία τὸν παιδαγωγὸν ἀποκλείει, οὕτως οὗτοι τὰς προφητείας εἰργουσιν ἑαυτῶν τῆς

Ἐκκλησίας, ὑφοριόμενοι δι' * ἔλεγχον καὶ νοουθεσίαν. ἀμέλει
πάμπολλα συγκαττύουσι ψεύσματα καὶ πλάσματα· ἵνα δὴ
εὐλόγως δόξωσι μὴ προσίσθαι τὰς γραφάς. p. 893.

Et sicut improbi pueri excludunt Pædagogum, ita etiam hi
arcent Prophetias à sua Ecclesia, suspectas eas habentes propter
reprehensionem et admonitionem. Scilicet quam plurima
consarciunt mendacia et figmenta, ut jure videantur non admit-
tere scripturas.

(κ) On this last sentence, *Hervet*, who was canon of Rheims,
has the following note :

“ As an antidote for weakness and impotence in action,
frequent practice according to the word of God, is prescribed ;
which faith and the fear of God teach, as schoolmasters. For
the Law, indeed, as Paul says, *is a schoolmaster unto Christ* :
but our schoolmaster unto a virtuous life, is faith in Christ and
the fear of God.”

Adversus inbecillitatem et agendi potentiam, data est frequens
in agendo exercitatio ex verbo Dei, quam docet fides et timor
Dei, tanquam pædagogi. Nam *Lex* quidem est, ut ait Paulus,
pædagogus ad Christum : ad vitam autem ex virtute agendam,
tanquam pædagogus, nos ducit fides in Christum et timor Dei.
Herveti in locum commentarius.—

The original is as follows, p. 894 :

ὥς δὲ, ἐὰν πρόσχη τίς * * * Δημοσθένει, ῥήτορα
αὐτὸν ποιήσῃ καὶ Χρυσίππῳ, διαλεκτικόν· καὶ Ἀριστοτέλῃ,
φυσικόν· καὶ φιλοσοφόν, Πλάτῳ· οὕτως ὁ τῷ κυρίῳ πειθό-
μενος, καὶ τῇ δουρίῳ δι' αὐτοῦ κατακολουθήσας προφητεία,

* διὰ is used in the same sense in this book, p. 888 ;

τίς τε ζητήσεις ἐκτρεπομένων διὰ τοὺς ἐλέγχους, ἀποφευγόντων δὲ καὶ διδασκαλίας διὰ
τῶν κατὰ γνώσιν :

qui et questiones declinant ne confutentur, et doctrinam vitant ne condem-
nentur. “ Who avoid questions, lest they should be refuted, and escape from
instruction, lest they should be condemned.”

τελέως ἐκτελεῖται κατ' εἰκόνα τοῦ διδασκάλου, ἐν σαρκὶ περι-
πολῶν θεός. ἀποπίπτουσιν ἄρα τοῦδε τοῦ ὕψους, οἱ μὴ
ἐπόμενοι Θεῷ, ἐὰν ἡγῆται * ἡγείται δὲ κατὰ τὰς θεοπνεύσ-
τους γραφάς. μυρίων γοῦν ὄντων κατ' ἀριθμὸν ἃ πράσσουσιν
ἄνθρωποι, σχεδὸν δύο εἰσὶν ἀρχαὶ πάσης ἁμαρτίας,† ἄνοια
καὶ ἀσθένεια· ἄμφω (p. 895) δὲ ἐφ' ἡμῖν, τῶν μήτε ἐθελόντων
μανθάνειν, μήτε αὖ τῆς ἐπιθυμίας κρατεῖν. τούτων δὲ δι' ἣν
μὲν, οὐ καλῶς κρίνουσι· δι' ἣν δέ, οὐκ ἰσχύουσι τοῖς ὀρθῶς
κριθεῖσιν· οὔτε γὰρ ἀπατηθεὶς τίς τὴν γνώμην, δύνατ' ἂν εὖ
πράττειν, κἂν πάνυ δυνατὸς ᾗ τὰ γνωσθέντα ποιεῖν· οὔτε καὶ
κρίνειν τὸ δέον ἰσχύων, ἄμεμπτον ἑαυτὸν παράσχοιτ' ἂν ἐν
τοῖς ἔργοις ἐξασθενῶν. ἀκολούθως τοίνυν δύο τῷ γένει καὶ
παιδεῖαι παραδίδονται πρόσφοροι ἑκάτερα τῶν ἁμαρτιῶν· τῇ
μὲν, ἡ γυνῶσις τε καὶ ἡ τῆς ἐκ τῶν γραφῶν μαρτυρίας ἐναργῆς
ἀπόδειξις· τῇ* δὲ, ἡ κατὰ λόγον ἄσκησις, ἐκ πίστεώς τε καὶ
φόβου παιδαγωγουμένη.

Quemadmodum autem si quis * * * Demostheni
se dederit instituendum, eum faciet oratorem : et Chrysippo,
dialecticum : et Aristoteli, physicum : et Platoni, philosophum :
ita qui paret Domino, et per eum datam sequitur Prophetiam,
perfecte efficitur ad magistri imaginem, Deus in carue versatur.
Hanc ergo altitudinem minime assequuntur, qui non sequuntur
Deum eos ducentem : ducit autem per scripturas divinitus
inspiratas. Et cum sint innumerabilia quæ fiunt ab hominibus,

* Ἐὰν ἡγῆται. Scribendum proculdubio ἢ ἂν ἡγῆται, quocunque duxerit.
Potter.

† In the third Stroma, Tom. i. p. 530, this expression occurs :

“To follow wheresoever the Word leads”—ἑπείσθαι ἢ ἂν ὁ Λόγος ἡγῆται.
—sequi quo Logos ducit. A line intervenes between these words, and
the clause I am about to cite :

“But to those who have followed the Divine Scripture, by which be-
lievers walk”—κατακολουθήσασιν δὲ τῇ Θεῷ Γραφῇ, δι' ἧς ὁδόνουσιν οἱ πεπιστευ-
κότες—si divinam autem Scripturis secuti fuerimus, per quam ingrediuntur
qui crediderunt.

‡ Ἀνοια. Herv. Interpret. ἄγνοια, ignorantia.

* * * Deinde post commation istud, καὶ ἰσχύουσιν τοῖς ὀρθῶς κριθεῖσιν,
deest est ἀκολουθεῖν, ut paulo supra aut aliud ejusmodi verbum. *Sylbury.*

sunt utique duo cujusvis peccati principia, ignoratio et imbecillitas : est autem utrumque in nostra potestate, cum nec velimus discere, nec cupiditatem continere. Ex his autem, unum efficit ut non recte judicent, alterum vero, ut non possint exequi quæ recte sunt judicata. Neque enim si quis fuerit deceptus in sententia, recte agere poterit, etiam si sit satis potens ut agat ea quæ fuerint cognita : neque qui potest id quod oportet judicare, se ab omni reprehensione alienum præbebit, si ad res gerendas sit impotens. Consequenter ergo duæ quoque genere disciplinæ traduntur utrique peccato utiles : illi quidem, cognitio, et ex scripturarum testimonio evidens demonstratio : hinc vero, quæ est secundum Logon exercitatio, quæ per fidem et timorem instituitur.

(L) εἰ δὲ τίς ἰάσιμος τυγχάνει, φέρειν δυνάμενος ὡς πῦρ ἢ σίδηρον τῆς ἀληθείας τὴν παρρῆσίαν ἀποτέμνουσαν, κáιουσαν τὰς ψευδεῖς δόξας αὐτῶν, ὑπεχέτο τὰ ὥτα τῆς ψυχῆς. ἔσται δὲ τοῦτο, ἐὰν μὴ ραθυμεῖν ἐπειγόμενοι ἀποδιωθῶνται τὴν ἀλήθειαν, ἢ δόξης ὀριγνόμενοι, καὶνοτομεῖν βιάζονται· ραθυμοῦσι μὲν γὰρ οἱ, παρὼν τὰς οἰκείαις ταῖς θείαις γραφαῖς ἐξ αὐτῶν τῶν γραφῶν πορίζεσθαι ἀποδείξεις, τὸ παράπαν καὶ ταῖς ἡδοναῖς αὐτῶν συναιρούμενον ἐκλεγόμενοι. δόξης δὲ ἐπιθυμοῦσιν, ὅσοι τὰ προσφυῇ τοῖς θεοπνεύστοις λόγοις ὑπὸ τῶν μακαρίων Αποστόλων τε καὶ διδασκάλων παραδιδόμενα, ἔκοντες *εἶναι σοφίζονται, δι' ἐτέρων παρεγχειρήσεων ἀνθρωπείαις διδασκαλίαις ἐνιστάμενοι θεία παραδόσει, ὑπὲρ τοῦ τὴν αἵρεσιν συστήσασθαι. τίς γὰρ ὡς ἀληθῶς ἐν τηλικούτοις ἀνδράσιν, κατὰ τὴν Ἐκκλησιαστικὴν λέγω γινώσιν, ὑπελείπετο λόγος, Μαρκίωνος, φέρε εἰπεῖν, ἢ Προδίκου, καὶ τῶν ὁμοίων, τὴν ὀρθὴν οὐ βυδισάντων ὁδόν; οὐ γὰρ ἂν ὑπερέβαλον σοφία τοὺς ἔμπροσθεν ἄνδρας, ὡς πρόσεξευρεῖν τι τοῖς ὑπ' ἐκείνων ἀληθῶς ῥηθεῖσιν· ἀλλ' ἀγαπητὸν ἦν αὐτοῖς, εἰ τὰ προπαραδεδομένα μαθεῖν ἡδυνήθησαν. ὁ γνωστικός ἄρα ἡμῖν μόνος ἐν αὐταῖς καταγηράσας ταῖς γραφαῖς, τὴν Αποστολι-

* Εἶναι. Lowthio non immerito delendum videtur. Potter.

κὴν καὶ Εκκλησιαστικὴν σώζων ὀρθοτομίαν τῶν δογμάτων, κατὰ τὸ Εὐαγγέλιον ὀρθότατα βιοῖ, τὰς αποδείξεις, *ὥς ἂν ἐπιζητήσῃ ἀνευρίσκειν, ἀναπεμπόμενος †ὑπὸ τοῦ Κυρίου, ‡ἀπὸ τε νόμου καὶ προφητῶν. ὁ βίος γὰρ οἶμαι τοῦ γνωστικοῦ, οὐδὲν ἄλλο ἐστίν ἢ ἔργα καὶ λόγοι τῇ τοῦ Κυρίου ἀκόλουθοι παραδόσει.

Si quis est autem medicabilis, qui tanquam ignem vel ferrum ferre possit libertatem veritatis, secantem et urentem falsas opiniones, præbeat aures animæ. Hoc autem fiet, si non otium et secordiam amplectentes extrudunt veritatem, aut gloriam desiderantes, res novas moliantur. Sunt enim socordes, qui, cum liceat ex ipsis scripturis, divinis scripturis convenientes colligere demonstrationes, id omnino non faciunt, sed quod eorum voluptatibus suffragatur eligunt. Gloriæ autem tenentur desiderio, qui ea quæ conveniunt sermonibus divinitus inspiratis, tradita à beatis Apostolis et magistris, voluntarie eludunt, per alias argumentationes, humanis doctrinis resistentes divinæ traditioni, ut hæresin constituent. Nam inter eos viros qui tanti erant in Ecclesiastica cognitione, quid restabat dicendum à Marcione, verbi gratia, aut Prodico, et similibus, qui non sunt ingressi recta via? Neque enim eos qui præcesserunt superare potuerunt sapientia, ut aliquid adinvenirent iis quæ ab illis vere dicta sunt: sed bene cum eis actum esset, si discere potuissent

* Ως ἂν. Rectius ἄς ἂν. Lowth.

† ὑπὸ τοῦ Κυρίου. Forte rectius. ἀπὸ τοῦ Κυρίου, ut sit, *allegans a Domino Sylburg.*

It will be observed, that, in the English version, I have adopted the suggested amendment of *Sylburgius*, and do not follow the Latin translation. As to ἀνευρίσκειν being governed of ἐπιζητήσῃ: though an instance of the latter being joined with an infinitive mood, does not occur in Stephen's Thesaurus; yet examples of the simple Ζητέω being connected with another verb, are given: "Ζητῶ sæpe et cum infinit. pro Studeo, Conor. Interdum autem et verbo Volo redditur. Plat. τὸ τί ζητούσης εἰδέναι τῆς ψυχῆς. Isocr. in Euag. ζητεῖ λαθεῖν. Aristoph. Pluto, ζητεῖς μεταλαβεῖν. Plut. in Publ. ζητῶ ἀφελίσθαι." *Steph.*

‡ ἀπὸ. hanc. prop. in ὅσο mutarunt editiones *Sylburgio* recentiores. *Potter.*

ea quæ prius sunt tradita. Solus ergo gnosticus, cum in ipsis consenuerit scripturis, Apostolicam et Ecclesiasticam servans dogmatum rectitudinem, rectissime vivit secundum Evangelium, et demonstrationes ita ut quærît invenit: ut qui emittatur à Domino, à lege et à prophetis. Nam vita, ut opinor, Gnostici, nihil est aliud quam facta et verba quæ sequuntur traditionem Domini.

On the page which furnished the preceding extract, Clement thus comments on Matt. vii. 21: “ ‘Why do you say, Lord, and do not the will of my Father,’ that is, the *doctrine* of the Saviour; *which is to us spiritual meat, and drink that knows not thirst, the water of gnostic life.*”

Τί με λέγετε Κύριε, καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ πατρὸς μου τουτέστι τὴν διδασκαλίαν τοῦ Σωτῆρος, ἥτις ἐστὶ βρῶμα ἡμῖν πνευματικόν, καὶ πόμα δίψαν οὐκ ἐπιστάμενον, ὕδωρ ζωῆς γνωστικῆς. p. 896.

Quid mihi dicitis, Domine, et non facitis voluntatem patris mei, hoc est doctrinam Servatoris; quæ nobis cibus spiritalis, et potus qui nescit sitim; aqua vitæ Gnosticæ.

(M) “When we proceed to inquire,” says Dr. Kaye, “what were the mysterious truths which had been thus transmitted by unwritten tradition, and were unfitted for the ear of the common believer, we shall find that they consisted chiefly of precepts for the formation of the true Gnostic—the perfect Christian. The use,” continues the learned Prelate, “to which the Romish Church applies unwritten tradition, and the *Disciplina Arcani—in order to account for the total silence of the first ages of Christianity respecting certain doctrines which it now requires its followers to believe, as necessary to salvation—this use receives no sanction from the writings of Clement. The same Scriptures were placed in the hands of Clement’s Gnostic, and of the common believer; but he interpreted them on different

* “In S. I. 4, dc. vi. 22, Clement gives a specimen of the secret discipline in his day, for the purpose of showing its absurdity.” Dr. Kaye.

principles ; he affixed to them a higher and more spiritual meaning. The same doctrines were proposed as the objects of his faith, but he explained them in a different manner : he discovered in them hidden meanings, which are not discernible by the vulgar eye. Clement's Esoteric system agrees only in one respect with the Romish *Disciplina Arcani* ; it is equally destitute of solid foundation."

Dr. Kaye's "Account of the Writings and Opinions of Clement of Alexandria," Lond. 1835, p. 367.

In confirmation of the soundness of the Bishop of Lincoln's judgment on the esoteric system of Clement, Beausobre, in his Annotations on the New Testament, Matt. vi. 6, may be named. "Beausobre," writes Dr. Kaye, *ADDENDA*, p. 475, "examines in detail the passages in which Clement speaks of unwritten Tradition, and comes to a conclusion similar to that at which I have arrived."

(N) From the fact that, agreeably to Clement, "the life of the Gnostic was nothing else than words and deeds which accord with the tradition of the Lord,"—while, at the same time, the Gnostic is represented, "as having grown old in the Scriptures themselves, and living most correctly according to the Gospel,"—it is clear, that "the tradition of the Lord," mentioned in this passage, was, at least, not in opposition to the Volume of Inspiration. And a passage which has been already quoted, (p. 11) demonstrates, that Clement was "far from teaching his Gnostic to rely on unwritten tradition :"

"They who are prepared," says the Alexandrian Father, "to bestow labour on the most excellent subjects, *will not desist from searching after the truth, until they shall RECEIVE DEMONSTRATION FROM THE SCRIPTURES THEMSELVES.*"

(O) The passages in which these expressions occur, are as follow :

"For it does not become us at any time, as is the habit of

those who are concerned in heresies, to adulterate the truth, or to evade the rule of the Church, gratifying private lusts and a desire of glory, to the injury of our neighbours, whom rather altogether loving, we ought to instruct to lay hold of the truth itself."

A few lines after the preceding, Clement observes :

"They, therefore, who deal in impious discourses, and propound them to others, do not make use of the divine words aright, but perversely; and neither enter themselves into the kingdom of heaven, nor suffer those whom they have deceived, to attain the truth. But, they do not themselves possess the key of entrance, but a certain false one, and, to speak in the language of custom, an *αντίκλειδα*, one which turns in the opposite direction; by means of which, having been unable to loose the veil, (like as we do who enter by the tradition of the Lord,) and having cut open the door, and broken through, clandestinely, the wall of the Church,—transgressing the truth, they establish themselves high priests to the souls of the wicked."

The original is: (p. 897)

οὐ γὰρ χρή ποτὲ καθάπερ οἱ τὰς αἱρέσεις μετίοντες ποιοῦσι, μοιχεύειν τὴν ἀλήθειαν, οὐδὲ μὴν κλέπτειν τὸν κοινὸν τῆς Εκκλησίας, ταῖς ἰδίαις ἐπιθυμίαις καὶ φιλοδοξίαις χαριζομένους ἐπὶ τῇ τῶν πλησίων ἀπάτῃ, οὓς παντὸς μᾶλλον ἀγαπῶντας, τῆς ἀληθείας αὐτῆς ἀντέχεσθαι διδάσκειν προσήκει·

Non oportet enim unquam, sicut faciunt qui hæreses sequuntur, adulterare veritatem, neque furari regulam Ecclesiæ, propriæ cupiditati et gloriæ inserviando in fraudem propinquorum, quos omnino ut ament veritatem atque amplectantur docere oportet.

Οἱ τὸν τῶν ἀσεβῶν ἀπτόμενοι λόγων, ἄλλοις τε ἐξάρχοντες, μηδὲ εὖ τοῖς λόγοις θείοις ἀλλὰ ἐξημαρτημένως συγχρώμενοι, οὔτε αὐτοὶ εἰσίσιν εἰς τὴν βασιλείαν τῶν οὐρανῶν, οὔτε οὓς ἐξηπάτησαν, ἑῷσιν τυγχάνειν τῆς ἀληθείας· ἀλλ' οὐδὲ τὴν κλεῖν ἔχοντες αὐτοὶ τῆς εἰσόδου, ψευδῇ δὲ τίνα καὶ

ὥς φησιν ἡ συνήθεια ἀντικλεῖδα, δι' ἧς οὐ τὴν ἀνλάναν ἀναπετάσαντες, ὥσπερ ἡμεῖς διὰ τὴν τοῦ Κυρίου παραδόσεως *εἰσείμεν, παράθυρον δὲ ἀνατεμοντες, καὶ διορύξαντες λάθρα τὸ τειχίον τῆς Ἐκκλησίας ὑπερβαίνοντες τὴν ἀλήθειαν, μυσταγωγοὶ τῆς τῶν ἀσεβῶν ψυχῆς καθίστανται. pp. 897, 898.

Qui impius ergo attingunt sermones, aliisque tradunt, neque verbis divinis recte, sed perverse utuntur, neque ipsi in regnum cælorum ingrediuntur, neque eos, quos deceperunt, sinunt assequi veritatem. Sed nec ipsi introitus clavem habentes, sed falsam quandam, et, ut dicit consuetudo, ἀντικλεῖδα, id est, aversam clavem, per quam, non relaxato velo, ut nos ingredimur per Domini traditionem, sed exciso ortio, et muro Ecclesiæ clam perfosso, veritatem transgredientes, efficiuntur principes ac duces mysteriorum animæ impiorum.

* Εἰσείμεν. Rectius εἰσείμεν, vel εἴσιμεν. *Sylburg.*

NOTES

TO QUOTATION FROM ORIGEN, p. 24.

(A) The original Greek has been lost, but the Latin version, made by Ruffinus about the end of the fourth century, is that used in the Benedictine edition (which the Compilers employed), and gives the passage thus :

“Mihi autem sicut Deo et Domino Jesu Christo, ita et Apostolis ejus adhærere bonum est, et ex divinis scripturis secundum ipsorum traditionem intelligentiam capere.”—Oper. Tom. ii. p. 224. Hom. vii. in Levit. Bened. Paris. 1733.

It is worthy of notice, that Messrs. Berington and Kirk quote the Latin version of the concluding part of this extract, (“secundum ipsorum traditionem intelligentiam capere,”) but do not cite the beginning of it.—The occurrence of the word, *traditio*, in the clause adduced, is calculated with ordinary readers, to strengthen the idea, that an interpretation of Scripture, beyond that supplied by the Inspired Volume itself, is adverted to by Origen—but, had the Latin translation of the *commencement* of the sentence been given in “the Faith of Catholics,” the merest tyro in the language would have known, that “Apostolis ejus” signifies “his Apostles,” and not “Apostolic men.” It may also be remarked, that the nature of the proposition, under which, in “the Faith of Catholics,” the quotation from Origen is placed, clearly shews, that Messrs. Berington and Kirk intended to lay particular stress on the

expression "Apostolic men"—The proposition stands thus :
(1st edit. p. 11 : 2nd edit. p. 9.)

"The Authority and Marks of the Church."

PROPOSITION VI.

"The way or means, by which to arrive at the knowledge of the divine truths, is attention and submission to the voice of the pastors of the church ; a church established by Christ for the instruction of all ; spread for that end through all nations ; visibly continued in the succession of pastors and people through all ages. Whence the marks of this church are, unity, visibility, indefectibility, succession from the apostles, universality, and sanctity."

The Compilers, no doubt, were anxious, that their readers should identify "the pastors of the church," mentioned in the Proposition, with "the Apostolic men" spoken of in the quotation.—It may be added, that, in order to draw especial attention to the clause, "according to the sense which has been delivered by them,"—it is printed in Italics, in the second edition of "the Faith of Catholics."

(B) "To me it is good to adhere to Apostolic men, as to God and his Christ"—is not stronger language than that employed in "The Catechism of the Council of Trent," touching the Romish priesthood :

"In the first place, therefore, the faithful are to be instructed, how great is the nobleness and excellence of this institution, (Orders) if we regard its highest step, that is, the priesthood. For since bishops and priests are, as it were, certain (quidam) interpreters of God, and intermediate messengers, who, in his name, teach men the divine law and the precepts of life, and represent on earth God himself, it is manifest, that their function is of that nature, that none greater than it can be imagined. Wherefore, they are deservedly called not only Angels, but Gods also, because they hold among us the power and autho-

rity of the immortal God. Although, however, they were at all times, in possession of the highest eminence, still the priests of the New Testament, in honour far exceed all others. For the power, which has been conferred on them, as well of making and offering the body and blood of our Lord, as of remitting sins, surpasses human reason and understanding: much less can any thing equal and like to it, be discovered on earth."

"Primum itaque fidelibus tradendum est, quanta sit hujus instituti, si summum ejus gradum, hoc est, sacerdotium, spectemus, nobilitas, et excellentia. Nam cum Episcopi et sacerdotes, tanquam Dei interpretes, et internuntii quidam sint, qui ejus nomine divinam legem, et vitæ præcepta homines edocent, et ipsius Dei personam in terris gerunt, perspicuum est, eam esse illorum functionem, qua nulla major excogitari possit. Quare merito non solum angeli, sed Dii etiam, quod Dei immortalis vim, et numen apud nos teneant, appellantur. Quamvis autem omni tempore summam dignitatem obtinuerint: tamen novi testamenti sacerdotes, cæteris omnibus honore longè antecellunt. Potestas enim, tum corpus, et sanguinem Domini nostri conficiendi, et offerendi, tum peccata remittendi, quæ illis collata est, humanam quoque rationem, atque intelligentiam superat: nedum ei aliquid par, et simile in terris inveniri queat."—Pars. II. cap. vii. § ii.

In this place, it will be of importance to mention, that *the Catechism of the Council of Trent* is particularly named by Charles Butler in his *Book of the R. C. Church*, p. 10, as a standard-document, clearly exhibiting the faith of Rome: and that it was represented by some of the Irish Titular Prelates, in their examination before Committees of Parliament in the year 1825,—as containing, with other works, the most authentic exposition of their creed.

To the question,

"In what books are to be found the most authentic exposition of the faith of the Catholic Church?"

Dr. Murray replies:

"In the creed of Pius the Fourth; in the *Catechism* which was published by the direction of the Council of Trent, called the *Roman Catechism*, or the *Catechism of the Council of Trent*; an Exposition of the Catholic Faith, by the Bishop of Meaux, Bossuet; Verron's Rule of Faith; Holden's Analysis of Faith, and several others."—Comm. Mar. 22, 1825. Report on State of Ireland, p. 224. Phelan and O'Sullivan's Digest, First Part, p. 171.

To the question,

"What is the most approved and authentic summary of the Creed of the Roman Catholic Church?"

Dr. Doyle answers :

"The most approved and authentic summary of the creed of the Roman Catholic Church, will be found in the decrees of the Council of Trent, and in the profession of faith by Pius the Fourth, and in what we call the *Roman Catechism*, or *Catechism of the Council of Trent*. The latter work particularly is perhaps the most authentic summary, because in the Council of Trent many things are mixed up with the declarations of faith; whereas, the catechism of the Council is confined, I believe, exclusively to matters of faith and morals."—Lords, Mar. 21, 1825 : *Digest*, p. 176, first part.

It may be added, that an edition of the Catechism of the Council of Trent, "ad usum seminariorum," was published in London and Paris as recently as the year 1830.

(c) Almost the entire of the Homilies of Origen in Greek has been lost. It may, however, be repeated, that the Latin version made by Ruffinus, is the translation given by the Benedictine editor of Origen's Works, after a comparison of several ancient MSS.

Sed jam videamus aliqua etiam ex his, quæ de mundis, atque immundis, vel de cibis, vel animalibus lecta sunt : et sicut in explanatione poculi de umbra ascendimus ad veritatem spirita-

lis poculi, ita etiam de cibis qui per umbran dicuntur, ascendamus ad eos qui per spiritum veri sunt cibi. Sed ad hæc investiganda, scripturæ divinæ testimonio indigemus, ne quis putet (amaut enim homines exacuere linguas suas, ut gladium) ne quis, inquam, putet, quod ego vim faciam scripturis divinis, et ea quæ de animalibus, quadrupedibus, vel etiam avibus, aut piscibus mundis, sive immundis, in lege referuntur, (p. 224) ad homines traham, et de hominibus hæc dicta esse confingam. Fortassis enim dicat quis auditorum, cur vim facis scripturæ? Animalia dicuntur, animalia intelligantur. Ne ergo aliquis hæc depravari humano credat ingenio: Apostolica in eis auctoritas evocanda est. Audi ergo primum omnium Paulus de eis qualiter dicat. *Omnes enim, inquit, per mare transierunt, et omnes in Moysen baptizati sunt in nube et in mare, et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt. Bibebant autem de spiritali consequente eos petra: petra autem erat Christus.* 1 Cor. x. 1-4. Paulus hæc dicit: Hebræus ex Hebræis, secundum legem Pharisæus, et doctus secus pedes Gamalielis, qui utique nunquam auderet spiritalem escam, et spiritalem potum appellare, nisi hunc esse sensum legislatoris per traditam sibi verissimæ doctrinæ scientiam didicisset. Unde et illud addit, tanquam confidens, et certus de ciborum ratione mundorum, vel immundorum, quod non secundum literam, sed spiritaliter observanda sint, et dicit: *Ne quis ergo vos judicet in cibo, aut in potu, aut in parte diei festi, aut necmenia, aut sabbatorum, quæ sunt umbra futurorum.* (Col. ii. 16.) Vides ergo quomodo hæc omnia, quæ de cibis, vel potu loquitur Moyses, Paulus, qui melius ista didicerat, quam hi qui nunc jactant se esse doctores, omnia hæc umbram dicit esse futurorum. Et ideo (sicut diximus) ab hac umbra ad veritatem debemus ascendere. Christianis et à Christianis sermo est, quibus Apostolicorum dictorum cara esse debet auctoritas. Si quis vero arrogantia tumidus Apostolica dicta contemnit aut spernit, ipse viderit. Mihi autem, sicut Deo et Domino nostro Jesu Christo, ita et Apos-

tolis ejus adhærere bonum est, et ex divinis scripturis secundum ipsorum traditionem intelligentiam capere. Erit autem opportunum fortasse tempus, si tamen Dei voluntas in hoc fuerit, et rerum tranquillitas fuerit (nescimus enim quod pariat superventura dies), ut etiam ex veteri testamento adsignemus, secundum id quod Apostolis visum est, rationem ciborum mundorum, vel immundorum, sed et animalium, vel avium, vel piscium, de quibus in lege scribitur, intelligentiam ad homines referendam. Sed nunc quoniam latiore uti explanatione non est tempus, duobus luminibus Apostolorum, Petro et Paulo testibus contenti simus. Et quidem Paulus quæ senserit, jam protulimus. Petrus vero Apostolus cum esset in Joppe, et orare vellet, ascendit in superiora. * * Oper. Tom. ii. pp. 223, 224.

(D)p. 225, Venit ergo Cæsaream, invenit multos apud Cornelium congregatos, et ait ad eos post multa: *Et mihi, inquit, ostendit Deus neminem communem aut immundum dicere hominem.* Non videtur tibi Petrus apostolus quadrupedia illa omnia, et reptilia, et volatilia dilucide ad hominem transtulisse, et homines intellexisse ea quæ sibi in linteo cœlitus lapso fuerant demonstrata?"

In the next Homily, p. 231, and in Hom. ix. p. 236, Origen pursues the same kind of illustration, interpreting by the New Testament, passages from the Old.—In Hom. ix. p. 236, Origen writes:

"Sed primo omnium ostendamus quo modo hæc quæ de sacrificiis conscribuntur, figuras esse Apostolus dicit, et formas, quarum veritas in aliis ostendatur, ne forte auditores præsumere nos arbitrentur, et legem Dei in alium sensum quam scripta est, violenter inflectere, quippe si nulla in his quæ asserimus, Apostolica præcedat auctoritas. Paulus ergo ad Hebræos scribens, eos scilicet qui legem quidem legerent, et hæc meditata haberent, et bene nota, sed indigerent intellectu, qualiter sentiri de sacrificiis debeat, hoc modo dicit: *Non enim in sancta manu facta introivit Jesus exemplaria verorum, sed in ipsum cœlum, ut appareat nunc vultui Dei pro nobis.* (Heb. ix.

24.) Et ita erum dicit de hostiis, *Hoc enim fecit semel seipsum hostiam offerendo.* (Heb. vii. 27.) Sed quid de his singulatim quærimus testimonia? Omnem epistolam ipsam ad Hebræos scriptam si quis recenseat, et præcipue eum locum, ubi pontificem legis confert pontifici repromissionis, de quo scriptum (p. 237) est; *Tu es sacerdos in æternum secundum ordinem Melchisedech,* (Ps. cx. 4.) inveniet quomodo omnis hic locus Apostoli, exemplaria et formas ostendit esse rerum vivarum et verarum, illa quæ in lege scripta sunt."

"But first of all let us shew, in what manner the Apostle says that these things which are written concerning sacrifices, are figures and forms, the truth of which may be seen in other things: lest perchance the hearers may suppose that we presume, and violently bend the law to another meaning than that in which it was written: for if there be no authority in our assertions, *let APOSTOLIC authority go before.* PAUL, then, writing to the Hebrews, to them namely who indeed read the law, and had these things meditated on, and well known, but wanted discernment as to the manner in which the sacrifices ought to be understood, speaks in this manner, "*For Jesus hath not entered into the holy places made with hands, the patterns of the true, but into heaven itself, that he may now appear in the sight of God for us.*" (Heb. ix. 24.) And again he says of sacrificial victims, "*For this he did once, by offering himself as a victim.*" (Heb. vii. 27.) But why do we seek for testimonies concerning these things one by one? If any one recite the entire Epistle written to the Hebrews, and especially that place, in which Paul compares the chief priest of the law to the chief priest of promise, of whom it is written, "*Thou art a priest for ever after the order of Melchisedech,*" (Psalm cx. 4) he will find in what manner all this place of the Apostle shews, that those things which are written in the law, are patterns and forms of living and true things."

(E) The *whole* of the extracts from Origen which have been quoted in this paper, are omitted in his seventh Hom. on Leviticus, as given in COLLECTIO SELECTA S. S. ECCLESIAE PATRUM, accurantibus CAILLAU et GUILLON, *Paris*. apud Mèquignon-Havard, 1829, Tom. ix. p. 216.—Indeed the hiatus embraces about five pages—the interval being from the words, “donec maneo imperfectus,” (ii. Tom. p. 221, Bened.) to a passage on p. 226.—A few dots, ’tis true, indicate the place where the omission occurs : but the sentence, which, according to Messrs. Caillau and Guillon, follows, rather implies that Origen is about to treat on a *new* subject.—Nunc autem spirituali intelligentia de mundis et immundis animalibus aliqua perstringamus.—Such is the passage, which, agreeably to this recent Paris edition, succeeds ; while it runs in the Benedictine (which Messrs. Caillau and Guillon profess to have employed on the occasion)—Itaque his præmissis spirituali (ut commonimus) intelligentia de mundis et immundis animalibus aliqua perstringamus.—In the former of these sentences, all express reference to the matter which goes before it is avoided—the words, Nunc autem, “But now,” having been substituted for, Itaque his præmissis, “These things having, therefore, been premised ;” and the expression, ut commonimus, “as we have admonished the reader,” having been wholly left out.—

Sed fortasse dicat aliquis de quadrupedibus quidem, et reptilibus, et avibus reddidisti rationem, quod homines intelligi debeant, da etiam de his quæ in aquis sunt. Quoniam quidem lex etiam de ipsis munda esse quædam, et alia designat immunda, nihil in his ut verbis meis credatur exposco, nisi testes idoneos dederò. Ipsum vobis Dominum, et Salvatorem nostrum Jesum Christum testem horum et auctorem dabo, quomodo pisces homines esse dicantur. *Simile est, inquit, regnum cælorum reti misso in mare, quod ex omni genere piscium colligit, et cum repletum fuerit, sedentes supra littus condunt eos qui boni sunt in vasis, qui autem mali, foras mittuntur.* (Matth. xiii. 47, 48.) Evidenter edocuit eos qui retibus colligi dicuntur

pisces, vel bonos homines esse, vel malos. Isti ergo sunt, qui secundum Moysen pisces vel mundi vel immundi nominantur. His igitur ex auctoritate Apostolica, atque evangelica comprobatis, videamus quomodo unusquisque hominum vel mundus vel immundus possit ostendi. Omnis homo habet aliquem in se cibum, quem accedenti ad se proximo præbeat. Non enim potest fieri, ut cum accesserimus adinvicem nos homines, et conseruerimus sermonem, non aliquem, vel ex responsione, vel ex interrogatione, vel ex aliquo gestu aut capiamus inter nos gustum, aut præbeamus. Et si quidem mundus homo est, et bonæ mentis is, de quo gustum capimus, mundum sumimus cibum. Si vero immundus sit quem contingimus, et immundum cibum secundum ea quæ supra dicta sunt, sumimus. Et propterea, puto, apostolus Paulus de talibus, velut immundis animalibus dicit: *Cum hujusmodi nec cibum sumere.* (1 Cor. v. 11.) Verum ut evidentius tibi pateant ad intellectum quæ dicimus, de majoribus sumamus exemplum, ut inde paulatim descendentes usque ad inferiora veniamus. Dominus et Salvator noster dicit, *nisi manducaveritis carnem meam, et biberitis sanguinem meum, non habebitis vitam in vobis ipsis.* *Caro mea vere est cibus, et sanguis meus vere est potus.* (Joan. vi. 54 et 56.) Jesus ergo quia totus ex toto mundus est, toto ejus caro cibus est, et totus sanguis ejus potus est: quia omne opus ejus sanctum est, et omnis sermo ejus verus est. Propterea ergo et caro ejus verus est cibus, et sanguis ejus verus est potus. Carnibus enim et sanguine verbi sui tanquam mundo cibo ac potu, potat et reficit omne hominum genus. Secundo in hoc loco post illius carnem, mundus cibus est Petrus, et Paulus, et omnes Apostoli. Tertio loco discipuli eorum: et sic unusquisque pro quantitate meritorum, vel sensuum puritate, proximo suo mundus efficitur cibus. Hæc qui audire nescit, detorqueat fortassis, et avertat auditum secundum illos, qui dicebant: *Quomodo dabit nobis hic carnem suam manducare? Quis potest audire eum? et discesserunt ab eo.* (Joan. vi. 53, 61, 67.) Sed vos si filii estis Ecclesiæ, si Evangelicis imbuti mysteriis, si

verbum caro factum habitat in vobis, agnoscite quæ dicimus, quia Domini sunt, ne forte qui ignorat, ignoretur. Agnoscite quia figuræ sunt, quæ in divinis voluminibus scripta sunt, et ideo tanquam spirituales, et non tanquam carnales examine, et intelligite quæ dicuntur. Si enim quasi carnales ista suscipitis, lædunt vos, et non alunt. Est enim et in Evangeliiis litera quæ occidit, non solum in veteri testamento occidens literaprehenditur. Est et in novo testamento litera, quæ occidat eum, qui non spiritaliter quæ dicuntur adverterit. Si enim secundum literam sequaris hoc ipsum quod dictum est: *Nisi manducaveritis carnem meam, et biberitis sanguinem meum*, (Joan. vi. 54.) occidit hæc litera. Vis tibi et aliam de Evangelio proferam literam, quæ occidit? *Qui non habet*, inquit, *gladium, vendat tunicam suam et emat gladium*. (Luc. xxii. 36.) Ecce et hæc litera Evangelii est, sed occidit. Si vero spiritaliter eam suscipias, non occidit, sed est in ea spiritus vivificans. Et ideo sive in lege, sive in Evangeliiis quæ dicuntur, spiritaliter suscipe, quia *spiritalis dijudicat omnia, ipse vero à nemine dijudicatur*. (1 Cor. ii. 15.) Ut ergo diximus, omnis homo habet in se aliquem cibum, ex quo qui sumserit, siquidem bonus est, et de bono thesauro cordis sui profert bona, mundum cibum præbet proximo suo. Potest enim quis innocens et rectus corde, mundum animal ovis videri, et præbere audienti se cibum mundum tanquam ovis, quæ est animal mundum. Similiter et in cæteris. Et ideo omnis homo (ut diximus) cum loquitur proximo suo, et sive (p. 226) prodest ei ex sermonibus suis, sive nocet, et mundum ei, aut immundum efficitur animal, ex quibus vel mundis utendum, vel immundis præcipitur abstinendum. Si secundum hanc intelligentiam dicamus Deum summum leges hominibus promulgasse, puto quod digna videbitur divina majestate legislatio. Si vero adsideamus literæ, et secundum hoc, vel quod Judæis, vel id quod vulgo videtur accipiamus quæ in lege scripta sunt, erubescio dicere, et confiteri, quia tales leges dederit Deus. Videbuntur enim magis elegantes, et rationabiles hominum leges, verbi gratia, vel

Romanorum, vel Atheniensium, vel Lacedæmoniorum. Si vero seundum hanc intelligentiam, quam docet Ecclesia, accipiatur Dei lex, tunc plane omnes humanas supereminet leges, et vere Dei lex esse crederetur. Itaque his ita præmissis, spiritali (ut commonuimus) intelligentia de mundis et immundis animalibus aliqua perstringamus.

(F) I freely, however, allow, that, except in cases in which it involves an absurdity, the literal interpretation of Scripture is the true one: but, in the present instance, multitudes of absurdities flow from the admission of this single one—the literal acceptance of the words, “This is my body.”

“Is it possible,” inquires Bishop Hall, “as Averroes jested of old, that Christians should make themselves a God of bread? That any reasonable man can believe, that Christ carried his own body in one of his own hands? That he reached it forth to those holy guests of his, which saw him present with them, and heard him speaking to them; both while they were eating him, and when they had eaten the sacred morsel? That the self-same Son of Man should, at once, both devour his whole self, and yet should sit whole and entire at the table with them? That the glorious body of Christ should be carried through the unclean passages of our maws; and either there be turned into the substance of our body; or, contrary to that the Spirit said of old, “Thou shalt not suffer thine Holy One to see corruption;” (Psa. xvi. 10) should be subject to putrefaction, or vanish to nothing, or return into that heaven wherein it was, ere it returned, while it returned; or, lastly, should be eaten with mice, * * or, perhaps, mixed with poison to the receiver?

“What monsters of follies are these! How mad, yea, how impious is this obstinacy of foolish men, that they will overturn the very principles of nature, the order of things, the Humanity of their Saviour, the truth of the Sacrament, the constant judgment of Scripture, and lastly, the very foundation of all

Divinity; and confusedly jumble heaven and earth together, rather than they will, where necessity requires, admit but of a tropical kind of speech in our Saviour's consecration; while in the mean time, the whole reverend senate of the Fathers cries out, and redoubles the names of symbols, types, signs, representations, similitudes, figures, and whatever word may import a borrowed sense; notwithstanding all the indignation of heaven, all the scorn of pagans, all the reluctance of the Church!"—Bishop Hall's "No Peace with Rome;" Works, Pratt's edit. Vol. ix. p. 63.

I cannot conclude this note, without quoting some admirable remarks from Mr. Taylor's "SPIRITUAL DESPOTISM:"

"Our Lord's mode of popular instruction shows clearly what is supposed and expected on the part of man, in listening to divine teaching. He boldly expresses general principles in tropical terms; and these, such as convey either no moral meaning, or none that would not be idle, frivolous, or even pernicious, unless freely interpreted, as they were intended, by sound common sense. The literal version given of some of these instructions by the fanatic, would indeed, if generally prevalent, turn the world upside down. Our Lord omits entirely those explanations, cautions, and limitations, which are superfluous where good sense is in exercise, and which must be unavailing where it is wanting."—SPIRITUAL DESPOTISM, pp. 119, 120.

NOTES

TO QUOTATION FROM CYRIL OF JERUSALEM, p. 39.

(A) The VIII. proposition of Section II. p. 103, is as follows:

"From the testimony and authority of the Catholic Church we receive the Scriptures, and believe them to contain the revealed will of God."

Under this heading, the quotation is cited in an unmutilated shape:

"S. Cyril of Jerusalem, G. C. Learn sedulously from the Church, which are the books of the Old and New Testament, and have nothing to do with such as are apocryphal (spurious)." In "the Faith of Catholics," the extract is continued thus: *"Meditate on the former alone, with confidence, which we read in the church. The apostles and the ancient prelates, who delivered them to us, were much wiser than thou art. As then thou art a child of the Church, pass not over her boundaries." Cat IV. n. 20, 22. p. 64, 66.*—He then reckons twenty-two books of the Old Testament, and, of the New, the usual number; and remarks, that, at that time, there were gospels, written under false names, which were shunned as pernicious: he concludes: *"What is read in the churches, read; what is not there read, read not."* *Ibid.*

"Faith of Catholics," 1st edit. p. 107. 2nd edit. p. 96.

In the latter, the quotation is presented as above, with this exception—the reference is to the Benedictine edition.

This extract calls for some remarks.—It is not only misapplied, but gives an unfaithful representation of the original.—As the establishing these facts at length, would, in a great degree, anticipate the subject-matter of the text, I shall confine myself to a few strictures on the passage.—

In the first place: if, by interpreting the word “apocryphal” “spurious,” Messrs. Berington and Kirk intended to convey the impression, that Cyril did not include among the apocryphal writings, of which he speaks, *the* apocrypha of the Church of Rome, such interpretation (as the *text* plainly shows), is most unjust.

In the second place, I would call attention to the passage:

“Meditate on the former alone with confidence, which we read in the church.”*

This sentence does not give the force of the original, which, according to a literal version, runs thus:

“Diligently meditate upon those alone, which in the Church also we read with boldness.”

Agreeably to the original, it will be observed, that Cyril does not urge the catechumen to meditate on the books which were simply read in the church, but which were read there *with boldness or confidence*. This is an important distinction, as a subsequent note will prove. (E)

In the third place: The Compilers observe, “He (Cyril) then reckons twenty-two books of the Old Testament.” Our author, however, not only reckons, but specifies *by name*, the twenty-two books of the Old Testament, and omits from the catalogue apocryphal writings adopted by the Church of Rome as inspired.

In the fourth place: Messrs. Berington and Kirk remark: “He concludes: ‘what is read in the churches, read; what is not there read, read not?’”

* Messrs. Berington and Kirk give the original thus:

τάυτας μόνως μελετᾷ σπουδαίως, ὡς καὶ ἐν ἐκκλησίᾳ ἀναγινώσκομεν—wholly omitting μετὰ παύσης.

Now these words imply, that Cyril enjoined his pupil to be guided in his studies by the books which were read in the church. But this is an erroneous view of the passage. The clause, "what is read in the churches, read," is not in the original, but is the sheer product of the Compilers' ingenuity. Cyril had before said, "Diligently meditate upon those alone, which in the Church also we read with *boldness*:"

(B) Καὶ φιλομαθῶς ἐπίγνωνθι παρὰ τῆς ἐκκλησίας ποῖαι μὲν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, ποῖαι δὲ τῆς καινῆς, καὶ μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε.

Cat. iv. sect. 20. p. 64. Oxon. 1703.

Disce studiosè ab Ecclesia, quinam sint veteris testamenti libri, qui verò novi: neque mihi legas quicquam apocryphorum.

In the edition of 1830, Mr. Kirk, in the address "to the Reader," p. vii. states:

"In quoting the Fathers, as will be seen in the *Chronological Table*, references were always given to the *Benedictin Editions*; except when passages were quoted from SS. Justin, Cyprian, Cyril of Jerusalem, Ambrose, Jerome, Augustin, and Chrysostom,—whose works, by those learned Editors, I had not then the opportunity of consulting. But in preparing the present edition, I have examined the *Benedictin Editions* also of these Fathers, and always refer to them—a few instances only excepted."

Accordingly, in the edition of 1830, the reference is to the *Benedictine Cyril*, Cat. IV. n. 33. p. 67, *Edit. Parisiis*, 1720. So that the quotation under review, ere it was a second time presented to the public, was recompared with the original. The passage, however, occurs in the *revised* edition of "the Faith of Catholics," p. 18, as in the first edition.

(c) The learned Henry de Valois, a member of the Roman communion, observes:

“There is a great difference between the apocryphal books, and those the authority of which is doubtful among writers. For the apocryphal are those which are manifestly spurious, and were, for the most part, fabricated by heretics. * * But those which I have named above, (Tobias, Judith, &c.) are not of this description. Cyril of Jerusalem, however, in his fourth Catechesis appears to have confounded the apocryphal books with those which were of doubtful character. For he makes two kinds of sacred books. Some he describes as ‘acknowledged,’ the others as of dubious authority, which he also calls apocryphal.”

Magnum discrimen est inter apocryphos bibros, et eos quorum ambigua est inter scriptores auctoritas. Nam apocryphi palam falsi sunt, et ab hæreticis ut plurimum conficti. * * Verum libri illi quos supra memoravi (Tobias, Judith, &c.) non sunt hujusmodi. *Cyrillus tamen Hierosolymitanus* Catechesi 4. *apocryphos libros cum dubiis videtur confundere. Duo namque genera facit librorum sacrorum. Alios ait esse ὁμολογούμενους, alios ἀμφιβαλλομένους, quos apocryphos etiam appellat.*

Vales. Annot. in Euseb. Eccl. Hist. lib. vi. cap. xv. Euseb. Eccl. Hist. Paris. 1678.

(D) Cyril. Jeros. Oper. Oxon. 1703.

Cat. iv. Sect. 20.

Περὶ τῶν θείων γραφῶν.

(p. 63.)

Ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευσται γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης. εἰς γὰρ ἐστὶν ὁ τῶν δύο διαθηκῶν Θεός, ὁ τὸν ἐν τῇ καινῇ φανέντα Χριστὸν, ἐν τῇ (p. 64.) παλαιᾷ προκαταγγείλας· ὁ διὰ νόμου καὶ προφητῶν εἰς Χριστὸν παιδαγωγῆσας. πρὸ γὰρ τοῦ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα· καὶ ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν. (Gal. iii. 23, 24.) καὶ ποτὲ τῶν αἵρε-

τικῶν ἀκούσης τινὸς βλασφημοῦντος νόμον ἢ προφήτας,
 *ἀντιπεφθεγκται τὴν σωτήριον φωνὴν λέγων· Οὐκ ἦλθεν
 Ἰησοῦς καταλῦσαι τὸν νόμον, ἀλλὰ πληρῶσαι. (Matt. v. 17.)
 καὶ φιλομαθῶς ἐπίγνωνθι παρὰ τῆς ἐκκλησίας, ποῖαι μὲν εἰσιν
 αἱ τῆς παλαιᾶς διαθήκης βίβλοι, ποῖαι δὲ τῆς καινῆς, καὶ μοι
 μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε. ὁ γὰρ τὰ παρὰ πᾶσιν
 ὁμολογούμενα μὴ εἰδὼς, τί περὶ τὰ ἀμφιβαλλόμενα ταλαιπω-
 ρεῖς μάτην; ἀναγίνωσκε τὰς θείας γραφὰς, τὰς εἰκοσι δύο
 βίβλους τῆς παλαιᾶς διαθήκης, τὰς ὑπὸ τῶν ἐβδομήκοντα
 δύο ἐρμηνευτῶν ἐρμηνευθείσας.

20 Sect. ends here.

De Sacra Scriptura.

XX. Ea verò docent nos à Deo inspiratæ veteris ac novi testamenti scripturæ. Unus enim est duorum testamentorum Deus, qui Christum in novo manifestatum, in veteri prænunciavit: qui per legem et prophetas ad Christum quasi pædagogus deduxit. *Nam antequàm fides venisset, sub lege custodiebamur: lexque noster pædagogus fuit et ductor ad Christum.* (Gal. iii. 23, 24.) Si quando verò aliquem ex hæreticis audieris, convitiis legem insectantem aut prophetas, oppone salutarem illam vocem inquiens: non venit Jesus ut *solvat legem, sed ut adimpleat.* (Matt. v. 17.) Disce studiosè ab Ecclesia, quinam sint veteris testamenti libri, qui verò novi: neque mihi legas quicquam apocryphorum. Qui enim ea quæ omnibus confessa sunt nescis, quid frustrà te in iis crucias ac miserè torques, quæ dubia sunt et controversa? Divinas lege scripturas, veteris testamenti libros viginti duos, quos septuaginta duo interpretes transtulerunt.

(E) "With boldness"—μετὰ παρρησίας. This expression is joined in the original with ἀναγινώσκομεν—"we read with boldness." It may be remembered, that, as the quotation is given on p. 107 of "the Faith of Catholics, the words, "with

* ἀντιπεφθεγκται] αντιπεφθεγται. Roe. Casaub. Bod. Milles.

boldness or confidence," are associated with the first clause of the passage; thus—"Meditate on the former alone, with confidence, which we read in the church." This is manifestly incorrect. Other writings, in addition to the canonical books of Scripture, were read in the church, as Jerome testifies, "for the edification of the people, not to establish the authority of Ecclesiastical doctrines." Now it is plain, that Cyril wished to confine the attention of his pupil exclusively to the inspired books of Scripture. Therefore, in order, that our author should be consistent with himself, it must be supposed, that he designed to lay particular stress on the phrase "with boldness," thereby intimating the canonical writings to have been alone read in the church, *with full assurance of their inspired character*; while other compositions were recited merely for general instruction. The Council of Laodicea, indeed, restricted the reading in the churches *wholly* to the canonical books of Sacred Writ. But, as this Council was probably subsequent to the time when the Catecheses of Cyril were written, nothing can with certainty be built on the accurate agreement between the books of Scripture as enumerated by that Synod, and those to which Cyril directs the catechumen to limit his meditations. The following are the Canons of the Laodicean Council, to which I refer:

Conc. Laod. sec. alios ann. 357. al. circ. 364. al. 367, &c.

59 Can.

"That psalms composed by private persons ought not to be recited in the church, nor uncanonical books, but only the canonical writings of the Old and New Testament.

ιθ'

Οτι οὐ δεῖ ἰδιωτικὸς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνον τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.

60 Can.

These books of the Old Testament ought to be read. I, Genesis. II, Exodus. III, Leviticus. IV, Numbers. V, Deute-

ronomy. VI, Joshua. VII, Judges and Ruth. VIII, Esther. IX, 1 and 2 Kings (1 and 2 Samuel). X, 3 and 4 Kings (1 and 2 Kings). XI, 1 and 2 Paralipomenon (1 and 2 Chronicles). XII, 1 and 2 Esdras (Ezra and Nehemiah). XIII, The Book of Psalms, 150. XIV, The Proverbs of Solomon. XV, Ecclesiastes. XVI, The Song of Songs. XVII, Job. XVIII, The Twelve Prophets. XIX, Isaiah. XX, Jeremiah and Baruch,* the Lamentations and Epistles. XXI, Ezekiel. XXII, Daniel. But of the New Testament, these : Four Gospels, according to Matthew, according to Mark, according to Luke, according to John. The Acts of the Apostles. Seven Catholic Epistles ; namely, one of James, two of Peter, three of John, one of Jude, fourteen Epistles of Paul ; one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, one to Philemon."

Οσα δὲ βιβλία αναγινώσκεσθαι τῆς παλαιᾶς Διαθήκης. ἁ Γένεσις κόσμου. β' Εξοδος ἐξ Αἰγύπτου. γ' Λευιτικόν. δ' Αριθμοί. ε' Δευτερονόμιον. ς' Ἰησοῦς Ναυῆ. ζ' Κριταί. Ρούθ. ἡ Εσθήρ. θ' Βασιλειῶν, ἁ, β'. ι' Βασιλειῶν, γ' δ'. ια Παραλειπόμενα, ἁ, β'. ιβ' Εσδρας, ἁ, β'. ιγ' Βίβλος Ψαλμῶν ρν'. ιδ' Παροιμίαι Σολομῶντος. ιε' Εκκλησιαστής. ιστ' Ασμα ἁσμάτων. ιζ' Ιώβ. ικ' Δώδεκα προφῆται. ιθ' Ησαΐας. κ' Ἰερεμίας καὶ *Βαροῦχ, θρηνοὶ καὶ ἐπιστολαί. κά Ἰεζεκιήλ. κβ' Δανιήλ. Τὰ δὲ τῆς καινῆς διαθήκης, ταῦτα. Εὐαγγέλιᾱ τέσσαρα, κατὰ Ματθαῖον, κατὰ Μάρκον, κατὰ Λουκᾶν, κατὰ Ἰωάννην. Πράξεις ἀποστόλων. Ἐπιστολαὶ καθολικαὶ ἑπτὰ,

* "Unless it be an error in the Greek copy of the Council of Laodicea, for in the Latin one (which was in existence before the version of *Gentian Hervet*, all these names (Baruch, the Lamentations, and Epistles) are omitted, and Jeremiah stands alone."—Isid. Merc. Merl. & P. Crab. apud Cosin.

† Nisi vitium sit in *Græco* Conc. Laodiceni Codice, nam in *Latino* (qui ante *versionem Gentiani Herveti* extabat) ista omnia nomina prætermisssa sunt, et *Jeremias* solus ponitur.—Isid. Merc. Merlinus et P. Crab. apud Cosin. Scholast. Hist. of the Canon,—Sect. lxi, note.

οὕτως· Ἰακώβον μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία· Ἐπιστολαὶ Παύλου δεκατέσσαρες· πρὸς Ῥωμαίους μία, πρὸς Κορινθίους δύο, πρὸς Γαλάτας μία, πρὸς Ἐφεσίους μία, πρὸς Φιλιππησίους μία, πρὸς Κολοσσαεῖς μία, πρὸς Θεσσαλονικεῖς δύο, πρὸς Ἑβραίους μία, πρὸς Τιμόθεον δύο, πρὸς Τίτον μία, πρὸς Φιλήμονα μία.

Sacros. Concil. stud. Labb. et Cossart. 1 Tom. pp. 1507, 8, Lut. Par. 1671.

Messrs. Berington and Kirk give the substance of the preceding Canons faithfully.—“Faith of Catholics,” p. 106, ed. 1813; and p. 95, ed. 1830.—

The following is their annotation relating to the Council of Laodicea:

“This Council met about the middle of the fourth century, and has left sixty canons, which have ever been held in the highest estimation.”—“Faith of Catholics,” p. 265, edit. 1813; and p. 277, edit. 1830.—

Still, I am aware, that, as the Council of Laodicea was but Provincial, members of the Church of Rome do not regard its canons as obligatory. But, *the canons of the Laodicean Council are contained in the code of the Universal Church, and the latter was received by the General Council of Chalcedon.* The canons of the Council of Laodicea, therefore, ought, upon their own principles, to be binding on adherents of the Papal creed.—For this information I am indebted to Cosin, who observes,

An. Dom. 451.—“We have in this *Century*, the General Council of CHALCEDON, under *Martianus* the Emperor, and in the time of *Pope Leo* the First, consisting of DCXXX Bishops;

“Let it be observed, that though they (*Baruch* and the Epistle of *Jeremiah*) are in some copies (of the Laodicean Canons), yet not in all; that *Aristenus* in his transcript has them not, nor *Caranza*.” Johnson’s Clergyman’s Vade mecum, Second Part, p. 112. See Beveridge’s Synodicon, Tom. i. p. 481; and Carranz. Summa Concilior. Paris. 1677. *Cum Approbat. et Permiss.* p. 140.

which received the *Code* of the *Church* universally in use before them, and by their *First Canon* confirmed it. (a) In that *Code*, (b) often mentioned in this *Council*, were contained among others the *Canons of Laodicea*, (c) wherein we had the *Catalogue* of the *Canonical Books of Scripture* before; but the (d) *Canons* of the *Council of Carthage* had yet no place in it. And therefore, we may safely conclude, that neither *Pope Leo* (whose *Legates* subscribed the *Council of Chalcedon* for him, all but the xxvii *Canon*,) nor any of the *Bishops* there gathered together, acknowledged any other *Books of Canonical Scripture*, than which the *Council of Laodicea* (which left out (e) all the *Apocryphal*, or the *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time."

(F) This expression, "*in the second place*," is merely equivalent to the preceding word "*without*," and confirmatory of it.—After having remarked, that $\epsilon\lambda\omega$, "*without*," is not found in some MSS., "as if Cyril enjoined that the rest of the books should be regarded not without the canon, but in the second place only,"—the Benedictine editor adds:

"Although in reality he (Cyril) distinguished certain books which, not including them in the canon, he yet reckoned in the second place, and cites indiscriminately with the proto-canon-

(a) Concil. Calced. Can. 1, *Canones qui à S. Patribus, in unaquaque Synodo, huc usque constituti sunt, proprium robur obtinere decrevimus.*

(b) In eod. Concil. Act. 4, Act. 11, Act. 13, *Epist. Synod. Episcoporum Pisidiæ, ad Leonem Imp. Et. Epist. Episcoporum Europæ Provinciæ; ac Epist. Agapiti Episcopi Rhodi ad eund. Imp.*

(c) In Codice Can. univers. *Ecclesiæ*, Can. clxiii.

(d) Quos *Dionysius Exiguus* primus omnium adjecit, Anno 525.

(e) Supra, numb. 59. (in which section, as also in the "Table of Matters Remarkable in" his "History of the Canon") Cosin maintains, that "the name of *Baruch* is added to *Jeremy*, because he hath so great a part in *that Prophecy*," and "is not the controverted *Book of Baruch*."—Cosin's Scholast. Hist. of the Canon, sect. lxxv. Lond. 1672.

cal;* *in this discourse, however, he does not make a two-fold division of apocryphal books*, as is also manifest from the words which immediately follow. The phrase, ἐν δευτέρῳ, therefore, means *not only in the second, but in no place, and is synonymous with ἔξω*. Such an employment of the term is not unusual with writers. Thus Gregory Nanzian. Carm. i. p. 29, b. "Let that which concerns us, be of no account," (δευτέρου λόγου). Carm. 18, Iamb. p. 216. "For both are foreign (δεύτερα) to Xenocrates." Orat. 20, p. 317, "If I have met so long after the time," (καιροῦ δεύτερος.)

ἔξω.] Vox ea non habetur in codd. Coisl. Ottob. Roe. Casaub. et Grod. quasi cæteros libros non extra canonem, sed secundo tantum loco haberi juberet Cyrillus. sed ille, quamvis re quosdam libros distinxerit, quos in canone non includens secundo tamen loco habuit, ac nullo discrimine cum protocanonicis citat; *oratione tamen duplicem apocryphorum ordinem non facit, ut vel ex modo sequentibus verbis patet. Itaque vox ἐν δευτέρῳ non secundo tantum, sed NULLO IN LOCO, atque idem quod ἔξω significat: quæ non insolens apud authores hujus vocis usurpatio. Sic Naz. carm. i. p. 29. b. τὸ μὲν καθ' ἡμᾶς δευτέρου κείσθω λόγου. Quæ ad nos adtinent nullo loco habete. carm. 18. Iamb. p. 216. Ἀμφω γὰρ εἶναι δεύτερα Xenocratores. Ambo ista aliena à Xenocrate. Orat. xx. p. 317. εἰ τοσοῦτον ἀπῆντηκα καιροῦ δεύτερος. Si tamdiu post tempus occurri. Bened. not. in loc.*

(p. 65.)

(G) XXII. Τούτων τὰς εἴκοσι δύο βίβλους ἀναγι- (p. 66.) νωσκε πρὸς δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν. ταύτας μόνας μελέτα σπουδαίως, ἃς καὶ ἐν ἐκκλησίᾳ μετὰ παρῥησίας ἀναγιγνώσκομεν. πολὺ σου φρονιμώτεροι ἦσαν οἱ Απόστολοι, καὶ οἱ ἀρχαῖοι ἐπίσκοποι, οἱ τῆς ἐκκλησίας προστάται, οἱ ταύτας

* Cyril does, it is true, quote from the Apocrypha; but that he does not cite them as inspired, is evident from the fact, that he omits them in the list which he gives of "the divine Scriptures,"

παραδόντες. σὺν οὖν τέκνον τῆς ἐκκλησίας ὧν, μὴ παραχά-
ραττε τοὺς θεσμούς. καὶ τῆς μὲν παλαιᾶς διαθήκης, ὡς
εἴρηται, τὰς εἴκοσι δύο μελέτα βίβλους, ἅς εἰ φιλομαθῆς τυγ-
χάνεις, ἐμοῦ λέγοντος ὀνομαστὶ μεμνησθαι σπούδασον. τοῦ
νόμου μὲν γάρ εἰσιν αἱ Μωσέως πρῶται πέντε βέβλοι, Γένε-
σις, Εξοδος, Λευιτικόν, Αριθμοὶ, Δευτερονόμιον· ἐξῆς δέ,
Ἰησοῦς υἱὸς Ναυῆ, καὶ τῶν Κριτῶν μετὰ τῆς Ρούθ, βιβλίον
ἔβδομον ἀριθμούμενον. τῶν δὲ λοιπῶν ἱστορικῶν βιβλίων,
πρώτη καὶ δευτέρα τῶν βασιλείων, μία παρ' Εβραίοις ἐστὶ
βίβλος· μία δὲ καὶ ἡ τρίτη καὶ ἡ τετάρτη· ὁμοίως δὲ παρ'
αὐτοῖς καὶ τῶν παραλειπομένων ἡ πρώτη καὶ ἡ δευτέρα, μία
τυγχάνει βίβλος, καὶ τοῦ Εσδρα ἡ πρώτη καὶ ἡ δευτέρα, μία
λελόγισται· δωδεκάτη βίβλος ἡ Εσθήρ. καὶ τὰ μὲν ἱστορικὰ
ταῦτα. τὰ δὲ στοιχρὰ τυγχάνει πέντε, Ἰὼβ, καὶ βίβλος
ψαλμῶν, καὶ Παραοιμίαι, καὶ Ἐκκλησιαστής, καὶ ᾄσμα ᾄσμα-
των, ἑπτακαίδεκατον βιβλίον. ἐπὶ δὲ τούτοις τὰ φροφητικά
πέντε· τῶν δώδεκα προφητῶν μία βίβλος, καὶ Ησαΐου μία,
καὶ Ἰερεμίου μετὰ Βαρούχ, καὶ θρήνων, καὶ ἐπιστολῆς· εἶτα
Ἰεζεκιήλ· καὶ ἡ τοῦ Δανιήλ εἰκοστηδευτέρα βίβλος τῆς πα-
λαιᾶς διαθήκης. τῆς δὲ καινῆς διαθήκης, τὰ τέσσαρα εὐαγγέ-
λια· τὰ δὲ λοιπὰ ψευδεπίγραφα καὶ βλαβερά τυγχάνει. (p. 67.)
ἔγραψαν καὶ Μανιχαῖοι κατὰ Θωμᾶν εὐαγγελιον, ὅπερ ὥσπερ
εὐδία τῆς εὐαγγελικῆς προσωνυμίας διαφθείρει τὰς ψυχὰς
τῶν ἀπλουστέρων. δέχου δὲ καὶ τὰς πράξεις τῶν δώδεκα
Αποστόλων. πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ, Ἰακώβου, καὶ
Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ἐπιστολάς· ἐπισφρά-
γισμα δὲ τῶν πάντων, καὶ μαθητῶν τὸ τελευταῖον, τὰς Παύ-
λου δεκατέσσαρας ἐπιστολάς· τὰ δὲ λοιπὰ πάντα ἔξω κείσθω
ἐν δευτέρῳ. καὶ ὅσα μὲν ἐν ἐκκλησίαις μὴ ἀναγινώσκεται,
ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε, καθὼς ἤκουσας. καὶ περὶ
μὲν τούτων ταῦτα.

The preceding is the entire of 22nd section.

XXII. Horum libros lege duos atque viginti: nihilque cum
Apocryphis habete commune. Hos solos studiosè meditare,
quos et in Ecclesia securè tutoque recitamus. Multò prudenti-

orēs tē erant Apostoli, veteresque illi Episcopi, Ecclesiæ Antis-
tites, qui hos tradiderunt. Tu ergo filius Ecclesiæ cum sis, ne
leges iustitutaque patrum evertas corrumpasve. Ac veteris
quidem instrumenti sicut diximus, viginti duos libros meditare,
quos si discendi studio teneris, me nominatim enumerante da
operam ut memineris. Legis enim primi Mosis quinque libri
sunt, Genesis, Exodus, Leviticus, Numeri, Deuteronomium.
Deinde Jesus filius Navè, Judicum unà cum Ruth, liber septimus
numeratur: reliquorum autem historicorum librorum primus et
secundus Regnorum, unus liber est Hebræis: unus item tertius
et quartus: similiterque apud eos Paralipomenon primus et
secundus, unus est liber. Esdræ etiam primus et secundus,
unus reputatur liber. Esther duodecimus liber est. Et hi qui-
dem historici sunt. Scripti autem versibus sunt quinque, Job,
liber Psalmorum, Proverbia, Ecclesiastes, et Canticum cantico-
rum, qui liber est septimus ac decimus. Accedunt ad hos,
quinque Prophetici, duodecim Prophetarum liber unus, et unus
Isaiæ, et Jeremiæ cum Baruch, Lamentationibus et epistola:
deinceps Ezechiel: tum Daniel, qui vicesimus secundus est
veteris testamenti. Novi autem testamenti sunt, quatuor
Evangelia: nam cætera falsò inscripta sunt et noxia. Scripse-
runt et Manichæi secundum Thomam Evangelium: quod evan-
gelicæ appellationis fragrantia coloratum, simpliciorum animos
corrumpit. Accipe autem et duodecim Apostolorum Acta: et
insuper catholicas epistolas septem, Jacobi, Petri, Joannis et
Judæ: deinde quod obsignat omnia postremumque est discipu-
lorum opus, Pauli quatuordecim epistolas. Reliqua omnia
extranea secundoque loco habeantur: et quæ in Ecclesiis non
leguntur, ea omnia neque per te legas, quemadmodum audisti.
Ac de his quidem hactenus.

(H) Not only on the canon of Scripture, but with respect to
a *creed*, the Church of Rome is at variance with Christian
antiquity. The Council of Ephesus which is received as
General, adopted the Nicene Creed as the standard-profession

of faith, and strictly forbade that any other should be composed. The Ephesine Council was held in the early part of the fourth century; and in 1564 the creed of Pius IV was published—reciting indeed the Nicene Creed, but annexing to it twelve additional articles!! The following is the decree of the Ephesine Council:

“The Decree of the Synod concerning the Creed, &c.

“These (subscriptions) therefore, having been read, the holy Synod decreed that it should not be lawful for any one to bring forward, or to commit to writing, or to compose, another creed except that defined by the holy fathers assembled at Nice with the Holy Spirit: but that those daring either to compose, or to hold forth, or to bring forward, another creed, to those willing to turn to the knowledge of the truth either from Hellenism, or from Judaism, or from any heresy whatsoever,—if they be bishops or clergy, that the bishops should be removed from the episcopal, and the clergy from the clerical office, and if they be laics, that they should be anathematized.”—Act. vi. Conc. Ephes.

.. Ορος τῆς συνόδου περὶ τῆς πίστεως, &c.

Τούτων τοίνυν (ὑπογραφῶν) ἀναγνωσθέντων, ὥρισεν ἡ ἀγία σύνοδος, ἑτέραν πίστιν μηδενὶ ἐξεῖναι πρoσφέρειν, ἡγοῦν συγγράφειν ἢ συντιθέναι παρὰ τὴν ὀρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαέων συνελθόντων σὺν ἁγίῳ πνεύματι· τοῦσδε τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν, ἡγοῦν προκομίζειν, ἢ προσφέρειν τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας, ἢ ἐξ ἑλληνισμοῦ, ἢ ἐξ ἰουδαϊσμοῦ, ἢ ἐξ αἰρέσεως οἰασθηποτοῦν· τούτους, εἰ μὲν εἴεν ἐπίσκοποι ἢ κληρικοὶ, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς, καὶ τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ λαϊκοὶ εἴεν, ἀναθεματίζεσθαι.

Sacr. Conc. stud. Labb. et Cossart. iii. Tom. p. 660, Paris. 1671.

(1) Ταύτην ἔχε τὴν σφραγίδα ἐν τῇ διανοίᾳ σου πάντοτε,

ἥτις νῦν μὲν κατὰ ἀνακεφαλαίωσιν ἀκροθιγῶς σοὶ εἴρηται· εἰ δὲ παράσχοι ὁ Κύριος μετὰ τῆς ἐκ τῶν γραφῶν ἀποδείξεως κατὰ δύναμιν ῥηθῆσεται. Δεῖ γὰρ περὶ τῶν θείων καὶ ἁγίων τῆς Πίστεως μυστηρίων, μηδὲ τὸ τυχόν ἄνευ τῶν θείων παραδίδοσθαι γραφῶν· καὶ μὴ ἀπλῶς πιθανότησι καὶ λόγων κατασκευαῖς παραφέρεσθαι. μηδὲ ἐμοὶ τῷ ταῦτά σοι λέγοντι, ἀπλῶς πιστεύσης· ἐὰν τὴν ἀπόδειξιν τῶν καταγγελλομένων, ἀπὸ τῶν θείων μὴ λάβῃς γραφῶν. ἡ σωτηρία γὰρ αὕτη τῆς πίστεως ἡμῶν, οὐκ ἐξ εὐρεσιλογίας, ἀλλὰ ἐξ ἀποδείξεως τῶν θείων ἐστὶ γραφῶν.

Hoc signaculum in mente tua semper habeto : quod quidem nunc tibi summatim per capitulum recensionem edictum est ; si vero Dominus concesserit, adhibita ex scripturis demonstratione pro viribus à nobis plenius edisseretur. Oportet enim circa divina et sancta Fidei mysteria ne minimum quidem absque divinis scripturis tradi ; nec temere prababilitatibus, argumentisque in verborum artificio consistentibus abduci. Ne mihi quidem ista proferenti ultro credas, nisi de divinis scripturis eorum quæ tibi adnuntio demonstrationem acceperis. Hæc enim fides, cui nostram salutem debemus, non ex commentitia disputatione, sed ex divinarum scripturarum demonstratione vim habet.—Benedict. edit. Cat. iv. n. 17, p. 60. Oxon. edit. n. 12, p. 56.

σωτηρία αὕτη τῆς πίστεως ἡμῶν. Ad litteram hæc salus fidei nostræ. Grodecus, verba convertendo, *fidei nostræ salus et conservatio*. Sensus est : salus quæ per fidem comparatur ; aut fides per quam salutem adipiscimur ; sicut ait infra, n. 37, unica lavacri salute perfruaris, *μὴς τοῦ λουτροῦ σωτηρίας*, pro *unico lavacro salutem afferente*. &c.—Bened in loc.

(κ) Ἔργον δ' ἂν εἴη τῆς δυνάμεως αὐτοῦ τοῦ ἁγίου πνεύματος, ἡμῖν μὲν ἐφ' οἷς ἐνελλείπομεν, διὰ τὸ τῶν ἡμερῶν ὀλίγον δοῦναι συγγνώμην· ὑμῖν δὲ τοῖς ἀκροαταῖς τῶν λειπόντων τελειοτέραν ἐνθεῖναι τὴν γνῶσιν. τῶν σπουδαίων ἐν ὑμῖν, ἐκ τῆς πυκνοτέρας τῶν θείων γραφῶν ἀναγνώσεως ταῦτα μαν-

θανόντων· ἤδη δὲ καὶ ἐκ τῶν παρουσῶν τούτων Κατηχήσεων, καὶ ἐκ τῶν πρότερον εἰρημένων ἡμῖν, βεβαιότεραν τὴν πίστιν ἐχόντων, Εἰς ἓνα Θεὸν Πατέρα Παντακράτορα· καὶ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν Υἱὸν Αὐτοῦ· τον Μονογενῆ· καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τον Παράκλητον.

Sit autem ipsius sancti Spiritus potestatis munus, ut et nobis de his quæ prætermittimus, ob dierum paucitatem veniam indulgeat, et vobis auditoribus perfectiorem rerum quæ supersunt notitiam infundat. Cum ii qui inter vos studiosi sunt, ex crebriori divinarum Scripturarum lectione ista addiscant; imo et ex præsentibus istis Catechesibus, iisque quæ antea disputavimus, jam firmiorem conceperint fidem, In unum Deum Patrem Omnipotentem; et in Dominum nostrum Jesum Christum, Filium ejus Unigenitum; et in Spiritum Sanctum Paracletum. —From the Bénédict. edit. Cat. xvii. n. 34. p. 281. according to Oxon. edit. n. 16, p. 257.

(L) Cyril, as is plain, strongly urges the *Catechumen* to acquaint himself with the Scriptures—and *that* in the context of the quotation. It was then truly unfortunate to adduce his name in support of the authority of a church, which, except under particular conditions, would keep the Sacred Volume even from her *adult* members. (See also Cat. ix. n. 13. p. 132. Bened. edit.—n. 6. p. 121. Oxon. edit.)

The allegation is sometimes hazarded, that the Church of Rome is not opposed to the reading of the Scriptures. Such a position may carry with it the air of plausibility: but it is disproved, in the most unequivocal terms, by the accredited standards of the Latin communion. Look, for example, at the celebrated Bull *Unigenitus*, and the fourth rule of the Congregation of the Index. The former is received in Ireland, (see Dr. Murray's Evidence before a Committee of the House of Commons, May 17, 1825, Report, p. 647: Phelan and O'Sullivan's Digest, 1 P. p. 162.) and is published in the eighth vol. appended to Dens' Theology, p. 207. It was directed by Pope

Clement XI, as is known, against the Nouveau Testament of Quesnel, and condemns 101 Propositions in his *Reflexions*. Amongst them are the following :

“79. It is useful and necessary, at all times, in all places, and for persons of every class, to study and to know the spirit, piety, and sacred mysteries of the Scripture.

“80. The reading of the Holy Scriptures is for all men.

“81. The obscurity of the holy word of God is no reason why laymen should excuse themselves from reading it.

“82. The Lord's day ought to be sanctified by Christians by reading pious books, and above all others the Holy Scriptures. It is very hurtful to endeavour to withdraw a Christian from reading of this kind.

“83. It is an illusion to persuade one's self, that the knowledge of the mysteries of religion ought not to be communicated to women by the reading of the sacred books. The abuses of the Scriptures have originated, and heresies have manifested themselves, not from the simplicity of women, but from the proud science of men.

“84. To snatch the New Testament out of the hands of Christians, or to shut it upon them, by taking away from them the means of understanding it, is to close against them the mouth of Christ.

“85. To forbid to Christians the reading of the Holy Scriptures, and especially of the Gospel, is to prohibit the use of light to the sons of light, and to cause them to suffer a sort of excommunication.”—(This translation is taken from “a sketch of the Romish Controversy,” by George Finch, Esq.)

79. Utile, et necessarium est omni tempore, omni loco, et omni personarum generi studere, et cognoscere spiritum, pietatem, et mysteria Sacræ Scripturæ.

80. Lectio Sacræ Scripturæ est pro omnibus.

81. Obscuritas Sancta verbi Dei non est Laicis ratio dispensandi se ipsos ab ejus lectione.

82. Dies Dominicus à Christianis debet sanctificari lectioni-

bus pietatis, et super omnia Sanctarum Scripturarum. Damnosum est velle Christianum ab hac lectione retrahere.

83. Est illusio sibi persuadere, quod notitia mysteriorum Religionis non debeat communicari fœminis, lectione Sacrorum librorum. Non ex fœminarum simplicitate, sed ex superba virorum scientia, ortus est Scripturarum abusus, et notæ sunt hæreses.

84. Abripere è Christianorum manibus novum Testamentum, seu eis illud clausum tenere, auferendo eis modum illud intelligendi, est illis Christi os obturare.

85. Interdicere Christianis lectionem Sacræ Scripturæ, præsertim Evangelii, est interdicere usum luminis filiis lucis, et facere ut patiantur speciem quamdam excommunicationis.—*Magn. Bullar. Roman. continuat.* Luxemb. 1727. Pars sec. p. 120.

The preceding are among the Propositions of Quesnel, which are condemned by the Bull *Unigenitus*.

The following is the Fourth Rule of the Congregation of the Index :

“ Inasmuch as it is manifest from experience, that if the Holy Bible in the vulgar tongue be indiscriminately allowed, more evil than good will thence arise, on account of the rashness of men, let it be determined, on this head, by the judgment of the Bishop or Inquisitor, that, with the advice of the parish-Priest or Confessor, they may *permit* the reading of the Bible, translated by Catholic authors, to those persons whom they shall judge capable of deriving, from reading of this kind, not loss but increase of faith and piety ; which permission let them have in writing. But let not the individual who, without such permission, shall presume to read or possess it, receive absolution of his sins, except the Bible has been previously delivered up to the Ordinary. Let booksellers who shall sell, or in any other manner allow Bibles, written in the vulgar tongue, to any person not having the permission aforesaid, forfeit the price of the books, to be converted by the Bishop to pious uses ; and be

subjected to other punishments according to the quality of the offence, by the judgment of said Bishop. But let not Regulars read or buy them, except by permission had from their superiors.”*

Regula IV.

Cùm experimento manifestum sit, si sacra Biblia vulgari linguâ passim sine discrimine permittantur, plus indè, ob hominum temeritatem, debrimenti, quàm utilitatis oriri, hac in parte iudicio Episcopi aut Inquisitoris stetur : ut cum consilio Parochi, vel Confessarii, Bibliorum à Catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex huiusmodi lectione, non damnum, sed fidei atque pectatis augmentum capere posse : quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere præsumperit, nisi prius Bibliis Ordinario redditis, peccatorum absolutionem percipere non possit. Bibliopolæ verò, qui prædictam facultatem non habenti Biblia idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium in usus pios ab Episcopo convertendum, amittant, aliisque pænis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant. Regulares vero non nisi facultate à Prælatiis suis habita, ea legere, aut emere possint.—“De Libris Prohibitis Regulæ Decem, Per Patres a Tridentina Synodo Delectos Concinnatæ, et a Pio P. P. iv. Comprobatae,” appended to Conc. Trid. Can. et Decret. Paris. 1823.

* “Observe,” remarks Dens, “that according to said rule (the 4th rule) the power of granting license to read Sacred Scripture in the vulgar tongue, is lodged with the Bishop or Inquisitor, not with the Parish-Priests or Confessors, *except this power be granted to themselves.*”—*Theol.* ii. Tom. p. 103.

Observe, quod juxta dictam regulam potestas concedendi licentiam legendi Scripturam Sacram in lingua vulgari, cumpetat Episcopo, vel Inquisitori, non Parocho aut Confessariis, nisi hæc potestas ipsis sit concessa.—*Theolog. Petri Dens* : Dublin. ex typ. Coyne. 1832. ii Tom. p. 103.

The validity of this fourth Rule of the Index, though it has been sometimes denied, is established beyond controversy against the Church of Rome. Pius IV. published a Bull, bearing date 24th March, 1564, for the express purpose of confirming the Rules and Index:—Leo XII, in his Encyclical Letter, dated 3rd May, 1824, refers to the Rules, as “the Rules of *our* Congregation of the Index;” and, exhorting the faithful *strictly* (“adamussum”) to adhere to them, cites a part of the Fourth Rule.—Again, so recently as the year 1819, the Index *with the Rules* was published at Rome by order of the Pope. A copy of it is now lying before me. It is entitled: *Index Librorum Prohibitorum Sanctissimi Domini Nostri Pii Septimi Pontificis Maximi Jussu Editus: Romæ 1819—Ex typographia Rev. Cameræ Apostolicæ: Cum Summi Pontificis Privilegio*. Appended to it, are several annual Decrees issued from the same press, and by the same authority, against any *new* prohibited publications. While, therefore, such principles as those avowed in the Bull *Unigenitus*, and in the fourth Rule of the Index, not only stand unrescinded on the pages of accredited authorities in the Church of Rome, but are, in the present day, openly recognised by her Head and hierarchy,—should any of her emissaries allege, that she is favourable to the general perusal of the Scriptures, such a declaration ought not, for a moment, to be admitted.

It may, however, be said; if the fourth Rule of the Index be obligatory on members of the Church of Rome, how is it, that in these countries, it is not fully acted upon? Dens furnishes a solution to the query. After having remarked, that, “according to Steyaert, the *law*” (the fourth Rule) “has been received and hitherto observed (with a certain variety according to the genius of countries), in by much the greatest part of the Catholic world, yea, in the whole world purely Catholic:”—the learned Doctor adds: “*Only where the parties had to live among heretics, there was greater indulgence:*” *Solum ubi inter hæreticos degendum fuit, plus indultum est.**

* Indultum est.] The following extract from the Bishop of Meaux

—Theol. Dubl. 1832. ii. Tom. p. 103. Surprise, therefore, needs not be felt, that the Church of Rome should occasionally suspend her restrictions, when she is anxious to commend herself to an unsuspecting Protestant community.

See Appendix to this Volume.

occurs in Phelan and O'Sullivan's *Digest*, (P. ii. p. 8) with the introductory remark :

“The Maynooth Class Book, in its explanation of the dispensing power of the Pope, quotes and confirms the following passage from Bossuet :— ‘In some cases the Church commands, in others it *indulges*, in others again it tolerates. It *commands*, that, as far as possible, the canons be observed ; it *indulges*, that in cases of necessity they be occasionally relaxed ; it *tolerates* whatsoever it cannot punish without much convenience. This tolerance is a part of ecclesiastical discipline, but it does not excuse offenders, nay, it rather aggravates their guilt, and gives them up to the divine vengeance.’—*Cap. viii, quest. 3, pag. 370.*”—

The original passage in Dens is as follows :

Imò juxta Steyaert recepta est Lex et hujusque servata (cum varietate quadam pro genio regionum) in parte orbis Catholici multò maxima, imò in orbe purè Catholico toto : solum ubi inter hæreticos degendum fuit, plus indultum est.—Theol. P. *Dens* : Dublin. 1832. Tom. ii. p. 103.

NOTES

TO QUOTATION FROM AUGUSTINE, p. 46.

(A) "Proinde quamvis hujus rei certè de Scripturis canonicis non proferatur exemplum : earundem tamen Scripturarum etiam in hac re a nobis tenetur veritas, cum hoc facimus quod universæ jam placuit ecclesiæ, quam ipsarum Scripturarum commendat autoritas ; ut quoniam sancta Scriptura fallere non potest, quisquis falli metuit, hujus obscuritate questionis, eandem ecclesiam de illa consulat, quam sine ulla ambiguitate sancta Scriptura demonstrat."—August. Oper. Tom. vii. p. 168. Antwerp. 1577. Contr. Crescon.—Tom. ix. p. 407. Benedict. Paris. 1679 et seq. lib. i. cap. 33.—Tom. vii. p. 46. Paris. 1531.—Tom. vii. p. 219, Basil. 1642.

I have not seen the edition of Augustine, (Paris. 1614) which was employed in the *compilation* of "the Faith of Catholics :" but it is merely a reprint of that of Antwerp :

"The Doctors of *Louvain* having carefully revised St. Augustine's Works, caused them to be printed at Antwerp, 1577. The following editions are only new impressions of this. The first and the fairest was done at Paris, 1586, and was followed by those of the years 1609, 1614, 1626, 1635, 1652," &c. —Du Pin's Ecclesiast. Hist. vol. iii. p. 207, Lond. 1693.

In the *new* edition of "the Faith of Catholics," p. 23, the version of the quotation is the same as that given in the *former* ;

but the reference is, *Edit. P. P. S. Mauri. Parisiis, 1679 et seq. Contra Crescon. L. i. c. xxxiii. Tom. ix. p. 407.* The passage in *that* edition, it will be remarked, I have examined.

(B) Augustin. *Contra Crescon. Lib. i. Cap. 31. Oper. Benedict. ix. Tom. p. 407. Parisiis, 1694.*

Ab hæreticis ergo venientem probate in scripturis canonicis denuo baptizatum. Nam et nos proferimus Petro dictum, Qui lotus est semel, non opus habet iterum lavari. (Joan. xiii. 10.) Sed etiam vos dicitis, Petrus non fuerat apud hæreticos baptizatus. Proinde quia nec vos potestis proferre de Scripturis, quarum nobis communis est auctoritas, ab hæreticis venientem denuo baptizatum, nec nos ita susceptum; quantum ad hanc rem adtinet, par nobis caussa est.

Cap. XXXII. 38. Verum nos multa ostendimus etiam ad legem Dei pertinentia esse apud eos qui non sunt in Ecclesia, quæ nemo vestrum audet negare: sed cur tale aliquid nolitis esse et baptismum, omnino non video, nec vos posse demonstrare confido. Sequimur sanè nos in hac re etiam canonicarum auctoritatem certissimam scripturarum. Neque enim parvi momenti habendum est, quòd cum inter episcopos anterioris ætatis quàm esse inciperet pars Donati, ista quæstio fluctuaret, et varias haberet inter se Collegarum salva unitate sententias, hoc per universam Catholicam quæ toto orbe diffunditur observari placuit quod tenemus. Nam et vos profertis concilium Cypriani, quod aut non est factum, aut à cæteris unitatis membris, à quibus ille non divisus est, meritò superatum. Neque enim propterea sumus episcopo Cypriano meliores, (si tamen censuit hæreticos denuo baptizari,) quia nos hoc rectè non facimus: sicut nec Petro apostolo meliores sumus, quia non cogimus gentes Judaizare, quod ille fecisse Paulo apostolo adtestante et corrigente monstratur; (Gal. ii. 14) cùm similiter inter Apostolos de circumcissione quæstio, sicut postea de baptismo inter episcopos, non parva difficultate nutaret.

Cap. XXXIII. 39. Proinde quamvis hujus rei certè de scripturis canonicis non proferatur exemplum: &c. as in Note A.

(c) "Inter nos autem et Donatistas quæstio est, ubi sit hoc corpus, id est—ubi sit Ecclesia. Quid ergo facturi sumus? in verbis nostris eam quæsituri, an in verbis capitis sui, Domini Jesu Christi? Puto quod in illius potius verbis eam quærere debemus, qui veritas est, et optimè novit corpus suum. 'Novit enim Dominus qui sunt ejus.'"

Aug. Contr. Donat. vel de Unit. Eccles. cap. 1. sect. 2. Bened. Tom. ix. p. 230. Editio Nov. Antw. 1700.—Bened. Paris. 1679 et seq. Tom. ix. p. 338.

(D) Remotis ergo omnibus talibus Ecclesiam suam demonstrent, si possunt, non in sermonibus et rumoribus Afrorum, non in conciliis episcoporum suorum, non in litteris quorumlibet disputatorum, non in signis et prodigiis fallacibus, quia etiam contra ista verbo Domini præparati et cauti redditi sumus, sed in præscripto legis, in Prophetarum prædictis, in Psalmorum canticis, in ipsius unius Pastoris vocibus, in Evangelistarum prædicationibus et laboribus, hoc est, in omnibus canonicis sanctorum librorum auctoritatibus.—Cap. xviii. § 47. Bened. Edit. Nov. Antw. 1700. Tom. ix. p. 252.—Bened. Paris. 1679 et seq. Tom. ix. p. 371.

NOTES

TO PREFATORY MATTER CHAP. II. AND TO QUOTATION FROM TER-
TULLIAN, p. 54.

(A) " Sixtus Senensis says; and he says very true, that Justin Martyr, Tertullian, Victorinus Martyr, Prudentius, St. Chrysostom, Arethas, Euthymius, and St. Bernard,* did all affirm, that before the day of judgment, the souls of men all slept in secret receptacles, reserved unto the sentence of the great day; and that before then, no man receives according to his works done in this life. We do not interpose in this opinion to say that it is true or false, probable or improbable; for these fathers intended it not as a matter of faith, or necessary belief, so far as we find. But we observe from hence, that if their opinion be true, then the doctrine of purgatory is false: if it be not true, yet the doctrine of purgatory, which is inconsistent with this so generally received opinion of the fathers, is, at least, new, no catholic doctrine, nor believed in the primitive church; and, therefore, the Roman writers are much troubled to excuse the

* Lib. vi. Bibl. Sanct. Annot. 345. Bernardum excusandum arbitror ob ingentem numerum illustrium ecclesiæ patrum, qui ante ipsum huic dogmati auctoritatem suo testimonia visi sunt præbuisse; præter citatos, enumerat, S. Jacobum Apostolum, Irenæum, Clementem Romanum, Augustinum, Theodoretum, Œcumenium, Theophylactum, et Johannem, 22 Pontif. Rom. quam sententiam non modo docuit, et declaravit, sed ab omnibus teneri mandavit, ut ait Adrianus P. in lib. iv. Sent. in fine Quæst. de Sacram. Confirmationis.

fathers in the article, and to reconcile them to some seeming concord with their new doctrine.

“But, besides these things, it is certain, that the doctrine of purgatory, before the day of judgment, in St. Austin’s time,* was not the doctrine of the church; it was not the catholic doctrine; for himself did doubt it: ‘whether it be so or not, it may be inquired; and, possibly it may never:’ so St. Austin. In his time, therefore, it was no doctrine of the Church, and it continued much longer in uncertainty; for, in the time of Otho Frisingensis,† who lived in the year 1146, it was gotten no further than to a ‘Quidam asserunt:’ ‘some do affirm,’ that there is a place of purgatory after death.” Jeremy Taylor’s Works: edit. by Heber, vol. x. p. 149. “Dissuasive from Popery:” chap i. sect. iv.

(B) “The fathers often speak of a fire of purgation after this life; but such a one that is not to be kindled until the day of judgment, and it is such a fire as destroys the doctrine of the intermediate purgatory. We suppose that Origen was the first that spoke plainly of it, and so St. Ambrose follows him in the opinion (for it was no more); so does St. Basil, St. Hilary, St. Jerome, and Lactantius, as their words plainly prove, as they are cited by Sixtus Senensis, affirming, that ‘all men, Christ only excepted, shall be burned with the fire of the world’s conflagration at the day of judgment; even the blessed virgin herself is to pass through this fire.”—*Ibid.*

(c) “Plato thought there was a middle sort of men, who though they had sinned, yet had repented of it, and were in a curable condition, and that they went down for some time into hell to be purged and absolved by grievous torments. The Jews had also a conceit, that the souls of some continued for a

* Enchirid. c. 69. lib. xxi. de Civit. Dei, cap. 26.

† Lib. 8. Chron. cap. 26.

year, going up and down in a state of purgation. From these opinions, somewhat of a curiosity in describing the degrees of the next state began pretty early to enter into the Church.”—Burnet, Art. 22. Lond. 1746, p. 274.

(D) “Before the definition of the Council of Florence (1439) under Eugenius the Fourth, this doctrine (concerning purgatory) had no authority.”—Sutlive.

“Ante definitionem conventus Florentini sub Eugenio quarto nullam habuit hæc doctrina auctoritatem.”—Sutlivii advers. Bellarm. de Purgatorio Disput. Lib. Lond. 1599. cap. i. p. 7.

The following statement from the pen of the celebrated Roman Bishop Fisher merits attention from the disciples of his communion :

“But (as we began to observe) there are many things concerning which, in the Primitive Church, no question arose,—that, however, through the diligence of later times, when doubts did occur, have now become manifest. No orthodox person, indeed, (that we may return to the subject in hand) now wavers touching the existence of purgatory : mention of which, among the old writers of that day, is found, either not at all, or as seldom as possible. But even, at the present moment, the Greeks do not believe that there is a purgatory. Let him who pleases, read the commentaries of the ancient Greeks, and he will discover, in my opinion, either none, or very rare discourse of purgatory. The Latins themselves did not, all at the same time, and* by degrees, entertain the truth of this matter. Neither was faith, either in purgatory or indulgences, so necessary in the early Church, as in the present day. For, in former times, charity reached to such a pitch of ardour, that each one was most willing to suffer death in the cause of the Redeemer. Crimes were few, and those which were committed, were punished by the great severity of the canons. Now, on the other hand, a great proportion of the people would sooner throw off the profession of Christianity, than submit to the rigour of the canons ;

* I have translated the word as I find it, “*ac*”—in two or three editions :—it ought, in my opinion, to be *at*, “but.”

so that, not without the largest effusion of the Holy Spirit, has it happened, that, after the space of so many years, faith in purgatory and the use of indulgences, were generally received by the orthodox. As long as there was no concern as to purgatory, no one sought for indulgences. For all the credit of indulgences depends on it (purgatory). If you take away purgatory, what need will there be of indulgences? For, if there be no purgatory, we shall not stand in want of them. Bearing, therefore, in mind, that, for some time, the doctrine of purgatory was unknown—afterwards, that it was gradually believed by some persons, partly from revelations, partly from the Scriptures; and that thus, at length, the faith of it was generally accredited (*receptissimam*)* by the Orthodox Church—with the greatest facility we obtain some account of indulgences. Since, therefore, purgatory was so lately known and received by the universal church, who now can wonder, that, in the beginning of the infant church, there was no use of indulgences? Indulgences, then, had their origin, after that the fears of men had been for a time excited by the horrors of purgatory.”—Assert. Lutheran. Confutat. per Joan. Roffens. Episc. art. 18.

Cæterum (ut dicere cæpimus) multa sunt de quibus in primitiva Ecclesia nulla quæstio facta fuerat, quæ tamen posteriorum diligentia subortis dubitationibus jam evaserunt perspicua. Nemo certe (ut ad negotium nostrum redeamus) jam dubitat orthodoxus, an purgatorium sit, de quo tunc apud priscos illos, nulla, vel quam rarissima fiebat mentio. Sed et Græcis ad hunc usque diem, non est creditum purgatorium esse. Legat qui velit Græcorum veterum commentarios, et nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inueniet. Sed neque Latini, simul omnes ac sensim, hujus rei veritatem conceperunt. Neque tam necessaria fuit, sive purgatorii, seu indulgentiarum Fides in primitiva Ecclesia atque nunc est. Nam tunc usque adeo charitas ardebat, ut paratissimi fuissent singuli pro Christo

* *receptissimam*.] Scriptores *receptissimi*, Solin. præf. (in others, c. i) *received, accredited*.—Scheller's *Lexicon* by Riddle, fol. Oxford, 1835.

mortem oppetere. Rara fuerunt crimina, et ea, quæ contigerunt, magna fuerant canonum severitate vindicata. Nunc autem bona pars populi, magis Christianismum exueret, quam rigorem canonum pateretur ut non absque maxima sancti spiritus dispensatione factum sit, quod post tot annorum curricula, purgatorii Fides, et indulgentiarum usus, ab orthodoxis generatim sit receptus. Quam diu nulla fuerat de purgatorio cura, nemo quæsiuit indulgentias. Nam ex illo pendet omnis indulgentiarum existimatio. Si tollas purgatorium, quorsum indulgentiis opus erit? His enim, si nullum fuerit purgatorium, nihil indigebimus. Contemplantes igitur aliquandiu purgatorium incognitum fuisse, deinde quibusdam pedetentim, partim ex revelationibus partim ex scripturis fuisse creditum, atque ita tandem generatim ejus Fidem ab orthodoxa (p. 201) Ecclesia fuisse receptissimam, facillime rationem aliquam indulgentiarum intelligimus. Quum itaque purgatorium tam sero cognitum ac receptum ecclesiæ fuerat universæ, quis jam de indulgentiis mirari potest, quod in principio nascentis ecclesiæ nullus fuerat earum usus? Cæperunt igitur indulgentiæ, postquam ad purgatorii cruciatus aliquandiu trepidatum erat.—Apert. Lutheran. Confutat. per Joan. Roffens. Episc. Artic. xviii. Colon. 1559. p. 200½.

(E) Et facile est statim exigere, ubi scriptum sit, ne coronemur. At enim ubi scriptum est, ut coronemur? Expostulantes enim scripturæ patrociniū in parte diversa, præjudicant suæ quoque parti scripturæ patrociniū adesse debere. Nam si idē dicetur coronari licere, quia non prohibeat scriptura, æquē retorquebitur idē coronari non licere, quia scriptura non jubeat. Quid faciet disciplina? Utrunque recipiet, quasi neutrum prohibitum sit? An utrumque rejiciet, quasi neutrum præceptum sit? Sed quod non prohibetur, ultrò permissum est. Imò prohibetur, quod non ultrò est permissum.

Et quandiu per hanc lineam serram* recipiābimus, habentes

* De inutili et vano labore. Metaphora sumpta à sectoribus lignorum, qui si sic ducunt serram ut aut non demittant, aut in eadem tantum lineam perseverent, nihil agent, vel certè non multum agent.—Beat. Rhenan.

observationem inveteratam, quæ præveniend* statum fecit? Hanc si nulla scriptura determinavit, certè consuetudo corroboravit, quæ sine dubio de traditione manavit. Quomodo enim usurpari quid potest, si traditum priùs non est? Etiam in traditionis obtentu exigenda est, inquis, auctoritas scripta. Ergo quæramus an et traditio non scripta non debeat recipi? Planè negabimus recipiendam, si nulla exempla præjudicent aliarum observationum, quas sine ullius scripturæ instrumento, solius traditionis titulo, exinde consuetudinis patrocínio vindicamus.

* * * * *

oblaciones pro defunctis, pro natalitiis, annua die facimus.

* * * * *

Haram et aliarum ejusmodi disciplinarum si legem expostules scripturarum, nullam invenies : traditio tibi prætendetur auctrix, consuetudo confirmatrix, et fides observatrix.”—Roth. 1662, p. 289.

(F) “Avia ejus celerina jam pridem martyrio coronata est. Item patricius ejus et avunculus Laurentinus et Ignatius, in castris et ipsi quondam secularibus militantes, sed veri et spirituales Dei milites, dum diabolus Christi progressionem prosternunt, palmas Domini et coronas illustri passione meruerunt. Sacrificia†

* *φθάνουσα στάδιν ἐποίησε*, id est, quæ ita anticipavit et antevertit olim, ut jam non quæstio dicenda, sed status causæ ex ea habendus sit. Eadem phrasi, ut forensi, utitur Quintilianus lib. 3. instit. orat. cap. 6.—Fr. Junius.

† Sacrificia pro eis semper. *Rigault*, a Romish commentator, observes on this passage:—“Græci panegyrica celebrare honori, virorum fortium; qui tyrannum sustulerunt, aut alias pro patria feliciter pugnaverunt, ut hoc exemplo suorum animos ad præclara facinora erigerent. Christiani sacris anniversariis laudes Deodicunt, commemoratis eorum nominibus, qui pro fide Christi dicta Martyrium fortiter obierunt.”

“The Greeks celebrated panegyrics in honour of brave men, who destroyed tyranny, or otherwise fought prosperously for their country, that, by this example, they might rouse the minds of their countrymen to noble actions. Christians, on the sacred anniversaries, sing praises to God, the names of those having been rehearsed, who for the faith of Christ courageously endured Martyrdom.”

pro eis semper, ut meministis, offerimus, quoties martyrum passionem et dies anniversaria commemoratione celebramus."—Cyprian. Ep. xxxix. Oxon. 1682. p. 77, ad Pam. num. xxxiv.

"Presbyteris et Diaconibus, et plebi universæ, fratribus, salutem."

(g) Denique et dies eorum* quibus excedunt annotate, ut comme-(p. 28)-morationes eorum inter memorias† Martyrum celebrare possimus: quanquam Tertullus fidelissimus et devotissimus frater noster pro cetera sollicitudine, et cura sua, quam fratribus in omni obsequio operationis impertit, (qui nec illic circa curam corporum deest) scripserit et scribat, ac significet mihi dies quibus in carcere beati fratres nostri ad immortalitatem gloriosæ mortis exitu transeunt; et celebrentur hic à nobis oblationes et sacrificia ob commemorationes eorum, quæ cito vobiscum Domino protegente celebrabimus."

Ep. xii. (ad Pamel. num. xxxvii.) Oper. Oxon. 1682. pp. 27, 28.

"Cyprianus Presbyteris et Diaconibus fratribus, salutem."

Archbishop Usher quotes the following passage from the Liturgy ascribed to the Apostles:

"We offer unto thee for all the saints which have pleased thee from the beginning of the world, patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, priests, deacons," &c.

"Ἐτι προσφέρομεν σοὶ καὶ ὑπὲρ πάντων τῶν ἀπ' αἰῶνος εὐαρηστησάντων σοι ἁγίων, πατριαρχῶν, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, πρεσβυτέρων, διακόνων, &c.—Constitut. Apostolic. lib. viii. cap. 12.

Answer to a Jesuit, Camb. 1835, p. 171.

* Eorum.] Cyprian is speaking of those who, though not having undergone actual martyrdom, had "witnessed a good confession," in chains and imprisonment.

† Memoriarum.] "Anniversarii Sanctorum dies seu festa." Du Cange's Glossar. Benedict. Paris. 1733.

(H) "Beati satis qui ex vobis per hæc gloriarum vestigia com-
meantes jam de seculo recesserunt, confectoque itinere virtutis
et fidei ad complexum et osculum Domini, Domino ipso gau-
dente, venerunt. Sed et vestra non minor gloria, qui adhuc in
certamine constituti, et comitum glorias secuturi, pugnam diu
geritis."—Cyp. Oper. Oxon. 1682. Ep. xxxvii. p. 73. ad
Pamel. numer. Ep. xvi.

"Moysi et Maximo Presbyteris, et cæteris Confessoribus
fratribus, salutem."

(I) "Tormenta quæ ad coronam non facile dimittant, sed
tamdiu torqueant, quamdiu dejiciant; nisi si aliquis divina dig-
natione substractus inter ipsa cruciamenta defecerit, adeptus
gloriam non termino supplicii, sed velocitate moriendi."—Ep.
xi. ad Pamel. num. viii. Oper. p. 23. Oxon. 1682.

(K) Expectatis quotidie læti profectionis vestræ salutarem
diem, et jam jamque de seculo recessuri ad martyrum munera
et domicilia divina properatis; post has mundi tenebras visuri
candidissimam lucem, et accepturi majorem passionibus omnibus
et conflictationibus claritatem, Apostolo contestante et dicente:
Non sunt condignæ passionibus hujus temporis, ad superventuram
claritatem quæ revelabitur in nobis. (Rom. viii. 18.)

Cyprian. Nemesiano, Felici, &c. in Metallo constitutis Mar-
tyribus. Ep. lxxvi. ad Pamel. num. lxxvii. Oper. p. 233. Oxon.
1682.

(L) Quid enim gloriosius, quidve felicius ulli hominum poterit
ex divina dignatione contingere, quàm inter ipsos carnifices
interritum confiteri dominum Deum? quàm inter sævientia
sæcularis potestatis varia et exquisita tormenta, etiam extorto
et excruciato, et excarnificato corpore, Christum Dei filium, etsi
recedente, sed tamen libero spiritu, confiteri? quàm relicto
mundo cælum petiisse? quàm desertis hominibus inter Angelos
stare? quàm impedimentis omnibus sæcularibus ruptis in

conspectu Dei jam se liberum sistere? quàm cæleste regnum sine ulla cunctatione retinere?

Cypr. Oper. Oxon. 1682. Epist. xxxi. p. 62. ad Pam. num. xxvi. Cypriano Papæ, Moyses et Maximus Presbyteri, et Nicostratus et Rufinus Diaconi, et ceteri Confessores, qui cum eis sunt, salutem.

(m) Alluding to the passage under examination, Scultens, who was professor of divinity at Heidelberg, observes:

“It is most evident from canons of the Councils of Carthage and Vaison (13, q. 2), that by the word *oblations*, doles were understood, which were contributed for the use of the poor.”

“Oblationes vocari et intelligi sportulas, quæ in usum pauperum conferebantur, manifestissimum est ex canone Carthaginiensi et Vasensi, 13. q. 2.”—*Scultet. Med. Theol. Patrum. Amb.* 1603, p. 307.

The references of Scultens are as follows:

“*From whence in the Council of Carthage*, 4. c. 95.

“Let those be excommunicated, who withhold from the Churches the oblations of the dead.

C. ix.

“Let those, who either withhold from the Churches the oblations of the dead, or who pay them grudgingly, be excommunicated as murderers of the poor.

“*Also from the Council of Vaison*, 1. c. 4.

“Let those be cast out, from the Churches, as unbelievers, who keep back the oblations of the dead.

C. x.

“Those who keep back the oblations of the dead, and delay the payment of them to the Churches, are to be cast out, as unbelievers, from the Church: because it is certain, that this exacerbation of divine piety goes to the making void of faith: inasmuch as both the faithful, departing from the body, are defrauded of the plenitude of their vows, and the poor, of the

consolation of alms, and necessary support. For such persons are to be regarded as murderers of the needy, and as not believing in the judgment of God. From whence, also, one of the Fathers has inserted this in his writings with the appropriate remark: (To take away any thing, by violence, from a friend, is theft, but to defraud the Church is sacrilege.)"—*Corpus Juris Canonici*, &c.

Unde in Carthagin. Concilio 4. c. 95.

Excommunicentur, qui defunctorum oblationes Ecclesiis negant.

C. ix.

Qui oblationes defunctorum aut negant Ecclesiis, aut diffculter reddunt, tanquam egentium necatores excommunicentur.

Item ex Concilio Vasensi, l. c. 4.

Ut infideles ejiciantur ab Ecclesiis, qui defunctorum oblationes retinent.

C. x.

Qui oblationes defunctorum retinent, et Ecclesiis tradere demorantur, ut infideles sunt ab Ecclesia abjiciendi: quia usque ad inanitionem fidei pervenire certum est hanc pietatis divinæ exacerbationem: quia et fideles de corpore recedentes votorum suorum plenitudine, et pauperes consolatu alimonie, et necessaria sustentatione fraudantur. Hi enim tales quasi egentium necatores, nec credentes judicium Dei habendi sunt. Unde et quidam Patrum hoc scriptis suis inseruit congruente sententia, qua ait: (Amico quidpiam rapere furtum est, Ecclesiam verò fraudare sacrilegium.)—*Corpus Juris Canon. Decreti secunda pars. Causa xiii. Quæst. ii. Tom. i. p. 1034.*

Lugduni. 1671. Cum Permissu Superior. et Approbat.

The Romish commentator, B. Rhenanus, says to the like effect:

"Moreover, the joy of the heathen in celebrating the natal day, (of which Persius reminds his friend Macrinus, *Pour forth wine in honour of your tutelary Genius,*) was rightly changed by

the Christian bishops into oblations which were contributed for the relief of the poor, when they (the heathen) had been converted to our religion."

"Porrò in celebrando natali die genialis ethnicorum lætitia, de quo Macrinum suum Persius admonet, Funde merum genio : à præsulibus Christ. rectè in oblationes quæ in eleemosynam pauperum conferebantur, mutata est, cum ad nostram illi religionem transissent."—B. Rhenan. in loc. Annot. append. to Tert. Franekeræ, 1597, p. 43.

The preceding extracts shew clearly that the attempt to identify Romish masses with the oblations spoken of by Tertullian, must be abandoned.

(N) Pro natalitiis.] Two views are entertained of *natalitia*: some persons regarding the word as meaning the anniversary of the death of martyrs ; others, of saints in general. The learned Bishop of Lincoln observes : " We have already had occasion to allude to the custom of making offerings at the tombs of martyrs, on the anniversary of their martyrdom. To the anniversary itself was given the name of Natalitium, or Natalis Dies : on the ground that it was their birth unto eternal life."* While it is not easy to discover which opinion was held by the Jesuit De La Cerda ; the Romish commentators, Pamèle,† and

* " Ecclesiastical History of the Second and Third Centuries illustrated from Tertullian." p. 415. Sec. edit. Cambr. 1823. Dr. Kaye quotes a passage from Tertullian's *Scorpiaice*, c. 15 :

Tunc Paulus civitatis Romanæ consequitur nativitatem, quum illic martyrii renascitur generoritate.

" Then Paul obtains his nativity at the city of Rome, when by the liberality of martyrdom he is there born again."

† " Pro Natalitiis." Hallucinari hic graviter Rhenanum, quod locum hunc intelligit de natalitiis cujusque, more ethnicorum, qui natalem diem, quo quis natus erat, geniali lætitia celebrabant : quin potiùs intelligendum de Natalitiis Martyrum (quæ ipsa partim hæc, partim suprâ li. adv. Marc. n. 22. agnoscit.) latissime deduximus in epist. B. Cypr. 34. nu. 13. ad illud : " quoties martyrum passiones et dies anniversariâ commemoratione celebramus."—Pamel. Annot. in loc. apud Tert. Oper. Rothomag. 1632—p. 297.—the edit. used by Mess. B. and K.

Le Prieur, as we have seen (vid. p. 65,) also confine the signification of natalitia to the anniversary of the day of martyrdom: and Suicer gives the like interpretation to γενέθλια,*—a term exactly answering to natalitia—If this view be adopted, it is obvious that the quotation is, at once, vindicated from affording any aid, to the doctrine of purgatory; inasmuch as it was the universal opinion, (as has been already observed,) that martyrs passed to glory, immediately upon death. Since, however, the case of martyrs is not particularly specified in the text, the expression “pro defunctis” being that employed,—it may fairly be concluded, that natalitia means the anniversary of the death of saints in general.—This interpretation is strengthened by the following passage in Ambrose:

“Certain people are also reported to have existed, who mourned the births of men, and celebrated their decease. Nor was such a procedure irrational. For they viewed those who had embarked on the ocean of life, as objects of compassion: while they regarded, on the other hand, those who had emerged from the tempests and billows of the world, with emotions of not unreasonable joy. We ourselves also overlook the natal days of the deceased, and renew with a distinguished solemnity, the day of their departure.”

“Fuisse etiam quidam feruntur populi, qui ortus hominum lugerent, obitusque celebrarent. Nec imprudenter. Eos enim qui in hoc vitæ salum venissent, mærendos putabant: eos vero qui ex istius mundi procellis et fluctibus emersissent, non injusto gaudio prosequendos arbitrantur. Nos quoque ipsi

* Suicer quotes the following striking passage from the Epistle of the Church at Smyrna describing the martyrdom of Polycarp:

“ἐνθα ὡς δυνατόν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρῇ, παρίξει ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τῶν προόβληκόντων μνήμην καὶ τῶν μελλόντων ἀσκησίντε καὶ ἐτοιμασίαν.

“Where, (in the place in which his bones were deposited,) if it be possible, meeting together in joy and gladness, the Lord will grant us to celebrate the birth-day of his martyrdom, both in memory of those who have wrestled before us, and for the exercise and preparation of those that come after.”

Apud Euseb. Hist. Eccles. lib. iv. cap. xv. (cur. Vales. Paris. 1659, p. 135.

natales dies defunctorum obliviscimur, et eum quo obierunt diem, celebri solennitate renovamus."

In Morte Fratris de Fide Resurrectionis. Orat. Secund. Ambros. Oper. Tom. III. p. 24. Basil. 1567.

Burnet gives the more enlarged sense of Natalitia, Art. xxii. p. 278: and Bishop Hall appears to have taken the same view of it:

"*Better is the day of death, than the day of one's birth,*" saith the Preacher; Eccl. vii. 2. If some have solemnized their birth-day with feasting and triumph, the Church of old hath bestowed that name and cost upon the death's day of her Martyrs and Saints."—"Balm of Gilead:" chap. xv. sect. 6. Works, Pratt's Edit. Vol. VIII. p. 191.

(o) The following extract from an ancient writer is found among the Works of Origen, and throws much light upon the quotation from Tertullian. The translation of it has been chiefly taken from Usher's "Answer to a Jesuit," where I first saw the passage:

"Let us observe, O friends, what a change has taken place in men. For the ancients celebrated the natal day, loving one life, and not hoping for another after this. But now we do not celebrate the natal day, because it is a beginning of griefs and temptations; but we celebrate the day of death, inasmuch as it is a laying aside of all griefs, and an escape from all temptations. We celebrate the day of death, because those die not, who seem to die. Wherefore we both observe the memorials of the saints, and devoutly keep the remembrance of our parents or friends which die in the faith; as well rejoicing for their refreshing, as requesting also for ourselves a godly consummation in the faith. Thus therefore we do not celebrate the day of birth; because they which die shall live for ever. And we celebrate it, calling together religious persons with the priests, the faithful with the clergy: inviting, moreover, the needy and the poor, feeding the orphans and

widows, that our festivity may be for *a memorial of rest* to the souls departed, whose remembrance we celebrate, and to us may become a sweet savour in the sight of the eternal God."

"Animadvertamus, ô homines quæ immutatio facta est in hominibus. Nam priores diem nativitatis celebrabant, unam vitam diligentes, et aliam post hanc non sperantes. Nunc vero nos non nativitatis diem celebramus, cum sit dolorum atque tentationum introitus, sed mortis diem celebramus, utpote omnium dolorum depositionem atque omnium tentationum effugationem. Diem mortis celebramus, quia non moriuntur hi qui mori videntur. Propterea et memorias sanctorum facimus, et parentum nostrorum, vel amicorum in fide morientium devote memoriam agimus, tam illorum refrigerio gaudentes, quàm etiam nobis piam consummationem in fide portulantes. Sic itaque non diem nativitatis celebramus, quia in perpetuo vivent ii qui moriuntur. Celebramus, nimirum, religiosos cum sacerdotibus convocantes, fideles una cum clero, invitantes adhuc egenos et pauperes, pupillos et viduas saturantes, ut fiat festivitas nostra in memoriam requiei defunctis animabus, quorum memoriam celebramus, nobis autem efficiatur in odorem suavitatis in conspectu æterni Dei."—Lib. III. Comment. in Job. Inter Opera Origenis—Orig. Oper. studio Erasmi, Basil. 1536. Tom. I. p. 500. ex off. Froben.

While these sheets were passing through the press, my attention was for the first time called to Dr. Mason's Book, entitled "Religion of the ancient Irish Saints." From p. 94 (third edit.) of that volume, it appears that several advocates of the Church of Rome have cited this quotation from Tertullian in a mutilated form—"Oblationes pro defunctis annua die facimus."

Having pointed out the garbled character of the quotation, Dr. Mason adduces the following extract from "a sermon preached by Peter Chrysologus, on the occasion of the martyrdom of St. Cyprian, A.D. 258.—"Natalem sanctorum cum audistis, fratres, nolite putare illum dici quo nascuntur in terram de carne; sed de terrâ in cælum, de labore ad requiem, de tentationibus ad

quietem, de cruciatibus ad delicias—non fluxas, sed fortes, et stabiles et æternas—de mundanis risibus ad coronam et gloriam: tales natales dies martyrum celebrantur.—‘Do not think the birth-day of saints to be one to the earth in the flesh; but from earth into heaven, from labour to repose, from temptations to rest, from tortures to delights—not fleeting, but strong, steady and eternal—from the scorn of the world to the crown and to glory.’ ‘The manner,’ he (Chrysologus) proceeds, ‘of celebrating the memories of the martyrs and confessors in the primitive church was this—On the anniversary day the people assembled, sometimes at the tombs where the martyrs had been buried. They then publicly praised God for those who had glorified him by their sufferings and death, recited the history of their martyrdom, and heard a sermon preached in commemoration of their patience and Christian virtues. They offered up fervent prayers to God, and celebrated the eucharist in commemoration of Christ’s passion, and gave alms to the poor. They kept also a public festival, provided by general contribution, to which the poorer brethren were freely admitted.’”

NOTES

TO QUOTATIONS FROM TERTULLIAN AND CYPRIAN, p. 67.

(A) *De Monog.* cap. x. Enim vero et pro anima ejus orat, et refrigerium interim adpostulat ei, et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus. Nam hæc nisi fecerit, verè repudiavit quantum in ipsa est.—*Rothom.* 1662, p. 995.

Pro anima.] Agreeably to the *conjectural* emendation of Rhenanus—In the conclusion of his Preface to the Editio Princeps of Tertullian, *Basil. apud Froben.* 1521, it is stated :

“ When I met with faulty passages, and the manuscripts which I possessed, did not give me any assistance,—aware, that the writings of authors are to be treated as things sacred, I was unwilling to make any alteration (which, however, is not unusual with many persons,) but I added in the margins the conjectures, which then occurred to me. Some of these do not afford to myself much satisfaction ; but I was desirous of assisting the reader in the doubts which might assail him. If, however, the attempt has not in all cases proved successful, it is not, on that account, to be condemned.”

Quādo loca mendosaprehendebā, et nō subvenirent exemplaria, sciens religiose esse tractanda autorū scripta non secus ac res sacras, nihil mutare volui (qui tamē multis mos est,) sed

cōjecturas quæ tū in mentem forte veniebāt in marginibus adjeci, quarū nonnullæ nec mihi multū arident, verū cupiebā lectorē dubitaturū adjuvare. quod si non ubique successit, non est ideo damnandus conatus.

Now the *text* of the Editio Princeps of Tertullian gives the passage under examination, as follows :

Enimvero anima ejus orat, et refrigeriū interimat : postulat ēm et in prima resurrectione consortium : et offert annuis diebus dormitionis ejus.—p. 521 : while the reading, suggested by Rhenanus in the *margin*, is :

For. (forte) pro anima ejus et mox, et refrig. interim postulat, & in prima. nisi velis legere, intimat.

This marginal conjecture is embodied in the notes to the edition of Tertullian, per Beat. Rhenanum, Paris. 1545,—thus :

Enimvero anima ejus orat, et refrigerium interim atpostulat enim &c. Conjicio sic castigandum, quando nihil est ab exemplaribus præsidii : et pro anima ejus oret, et refrigerium interim adpostulet ei, et in prima resurrectione consortium, Sicque reposui.—Rhenan. in loc. Tert. annotat. p. 202-3.

Junius thus comments on the passage :

Post. 1. editio, *Enimvero anima ejus orat, &c.* agit enim de conjuge vidua, quæ sibi, non mortuo, opem divinam implorat optato conjuge destituta. Sic postea, *et refrigerium interim adpostulat etiam*, id est, consolationem et levamentum sibi ; ex eadem editione : quam iniquè mutatam video.

So that acting upon a marginal conjecture of Rhenanus, on a passage in which, he says, the manuscripts he examined, did not afford any assistance—subsequent editors have inserted the word “*pro*” before “*anima*,” and changed “*etiam*” into *ei* : thereby altering the entire meaning of the text.

To some persons it may not be without interest, to learn something of the history of the Editio Princeps of Tertullian, as given by Rhenanus himself in the Preface to the Work.—Having met with two ancient MSS. of Tertullian, Rhenanus was induced to edit his writings :

“And because,” says Rhenanus, “Froben’s presses were at that time unemployed—whilst as yet the manuscripts had been scarcely looked through, the printing of them was commenced. For I was unwilling to lose the opportunity afforded, as well by the presses being unoccupied, as by the MS. Volume which had been lent to me ; inasmuch as I was aware, that the copy must be returned within a given time, and that, if the presses were once engaged for any work, I should have to wait until it was completed. But, unless from these considerations I had concluded, that the undertaking ought to be perfected, Tertullian should not have been edited by me. For, if I had had an opportunity of examining the MSS. at my leisure, before the printing had been entered on, the discovery of so many errors would have induced me to desist from my intention. For who,” observes Rhenanus, “would attempt to do any thing with copies which were so corrupt? For I hoped, that the *Pæterlingen* codex would at least in those treatises which it embraced, assist the *Hirshaw* codex ; but the result was contrary to my expectations. If a faulty passage occurred, as throughout faults abounded—the writing was every where so corrupt, that the one codex appeared to have been copied from the other. But, as I had baked the cake (according to the proverb), I must eat it.”

Et quia tum apud Frobeniū præla vacabant, vixdū perspecti libri typis excudi cæpti sunt. Nolebam enim prælorum et cōmodati voluminis opportunitatem, hoc est, occasionē ipsam amittere, quippe qui scirem intra præstitutum tēpus codicē remittendum, et præla si semel alieni operi mancipientur, expectandum fore donec id absolvatur. Quod nisi hijs rationibus inductus maturandum putassem, nō fuisset a nobis æditus Tertullianus. Nam si per ocium mihi cōtigisset opus evolvere priusquam informari cæpisset, tot mendis compertis ab ædendo supersedissem. quis enim cum tam corruptis exemplaribus quicquam agere tentet? Enimvero sperabam ego Paterniacensem codicem in hijs saltem libris quos ille cōplectebatur, Hirsaugiensi subvēturū, sed diversum evenit. Si locus mēdosus

accidisset, ut sunt omnia mēdis plena, tam erat utrobique corrupta scriptura, ut alter ab altero videretur descriptus. Sed quoniā hoc intriveram (juxta proverbium) exedundum mihi fuit.

Exhort. ad Cast.—Cap. xi.

(B) Duplex enim iste rubor est; quia in secundo matrimonio duæ uxores eundem circumstant maritum, una spiritu, alia in carne. Nec enim pristinam poteris odisse, cui etiam clariorem reservas affectionem.* Et jam repete apud Deum, pro cujus spiritu postules, pro qua oblationes annuas reddas. Roth. 1662. p. 942.

(c) Cyprian Opera. Oxonii. 1682.

Ep. i. p. 2.

Quod Episcopi antecessores nostri religiose considerantes, et salubriter providentes, censuerunt nequis frater excedens, ad tutelam (p. 3) vel curam clericum nominaret: ac si quis hoc fecisset, non offeretur pro eo, nec sacrificium pro dormitione ejus celebraretur. Neque enim apud altare Dei meretur nominari in sacerdotum prece, qui ab altari sacerdotes et ministros voluit avocare. Et ideo Victor cum contra formam nuper in Concilio à sacerdotibus datam, Geminium Faustinum Presbyter-

* The editions by Rigault, (Lutet. 1634 and 1641,) have “cui etiam religiosiorem reservas affectionem, ut jam receptæ apud Dominum.” In the edition by Semler, Hal. Magdeb. 1770, 3d vol. p. 127, the passage runs in the same manner, with the exception of “deum” for “Dominum.” It needs scarcely be observed, that, with this reading, the passage itself determines the matter in question: since, in that case, though our author speaks of praying for the deceased wife, she would be *already with the Lord*, and the quotation, therefore, could not be cited in aid of the doctrine of purgatory. In the Editio Princeps, however, and other editions, the reading is “repete apud Deum”—an expression, surely, not fully rendered in “The Faith of Catholics” by the word, “Reflect.” Junius takes the following view of the passage:

Repete apud Deum, pro cujus sp. (Sic enim distinguo) id est nomina uxorum tuarum ede apud Deum, viventis et mortuæ. Nam pro viventis spiritu postulas, pro mortua reidis oblationes annuas.

rum ausus sit tutorem constituere, non est quod pro dormitione ejus apud vos fiat oblatio, aut deprecatio aliqua nomine ejus in Ecclesia frequentetur.—

What relation can this extract have to the doctrine of purgatory? Cyprian quotes with approval a regulation which enjoined, that, in case a dying Christian should appoint an ecclesiastic his executor, no oblation should be offered for him. Now, can it reasonably be supposed, that Cyprian would have commended such an ordinance, if he was of opinion, that its effects would be—the detention of the departed soul in pain and suffering? “In the Primitive Church,” observes Bishop Burnet, “where all the service of the whole assembly ended in a communion, there was a roll read, in which the names of the more eminent saints of the Catholic Church, and of the holy bishops, martyrs or confessors of every particular church, were registered. This was an honourable remembrance that was kept up of such as had died in the Lord. When the soundness of any person’s faith was brought in suspicion, his name was not read till that point was cleared, and then either his name continued to be read, or it was quite dashed out. This was thought an honour due to the memory of those who had died in the faith: and in *St. Cyprian’s* time, in the infancy of this practice, we see he counted the leaving a man’s name out, as a thing that only left a blot upon him, but not as a thing of any consequence to his soul; for when a priest had died, who had by his last will named another priest the tutor (or guardian) of his children, this seemed to him a thing of such ill example, to put those secular cares upon the minds of the clergy, that he appointed that his name should be no more read in the daily sacrifice, which plainly shews, unless we will tax *St. Cyprian* with a very unreasonable cruelty, that he considered this only as a small censure laid on his memory, but not as a prejudice to his soul. This gives us a very plain view of the sense that he had of this matter. After this roll was read, then the general prayer followed, as was formerly acknowledged, for all their souls, and so they went on

in the communion service. This has no relation," adds Burnet, "to a mass said by a single priest to deliver a soul out of purgatory." p. 279. Lond. 1746. Art. 22.

A passage from Epiphanius may aptly be introduced in this connexion: "But then as to the reciting the names of the deceased, what can be more excellent than this practice? what more opportune and admirable? that they who are present should believe, that the departed live, and are not annihilated, but exist and *live with the Lord*; and that the most venerable preaching might declare, that there is hope to those who pray for their brethren as if travelling in foreign lands."

"Ἐπειτα δὲ περὶ τοῦ ὀνόματα λέγειν τῶν τελευτησάντων, τί ἂν εἴη τούτου προουργιαίτερον; τί τούτου καιριώτερον καὶ θαυμασιώτερον; πιστεύειν μὲν τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι, καὶ ἐν ἀνυπαρξίᾳ οὐκ εἰσὶν, ἀλλὰ εἰσὶ καὶ ζῶσι παρὰ τῷ δεσπότῃ, καὶ ὅπως ἂν τὸ σεμνότατον κήρυγμα δηγήσαιο, ὥς ἐλπίς ἐστὶν ὑπὲρ ἀδελφῶν ἐνχομένοις ὥς ἐν ἀποδημίᾳ τυγχανόντων.

Epiphanius, Hæres. lxxv. apud Suicer.—

This ancient practice of reciting the names of those departed in the faith, is still observed in the Moravian Church:

In the Easter-morning litany, the Minister prays:

"And keep us in everlasting fellowship with our brethren N. N. and with our sisters N. N.* who have entered into the joy of their Lord; (and whose bodies are buried here.)

"Also with the servants and handmaids of our church, whom thou hast called home within this year, and with the whole church triumphant, and let us eternally rest with them in thy presence.

"*CONG. Amen.*"

* The note to this passage remarks: "Here are mentioned in each congregation the names of those who have departed into eternal rest from the preceding Easter."

"A collection of hymns, for the use of the Protestant Church of the United Brethren." Ashton-under-Lyne, p. xvii. 1823.

(D.) Pamèle, in one of his prefaces to the edition of Tertulian, which was used by the compilers of "the Faith of Catholics," remarks :

"You will think with me, studious reader, that the books of this fifth volume are rightly placed at the end of the work ; when you shall consider, that they were written either in heresy, such as '*De Exhortatione ad Castitatem*;' or against the Church, as the four following are inscribed by St. Jerome in his catalogue of Ecclesiastical writers, and after him by Nicephorus in the fourth work of his Ecclesiastical History, chapt. 12 and 34, namely, '*De Monogamiâ*, de Fugâ in Persecutione ad Fabium, de Jejuniis adversus Physicos, and de Pudicitia.'"
Rothom. 1662. p. 936.

"Merito in calcem operis dilatos esse libros hujus Tomi Quinti mecum, Lector Studiose, senties ; ubi animadverteris, aut in hæresi scriptos esse, qualis de Exhortatione ad Castitatem ; aut adversus Ecclesiam, quemadmodum quatuor sequentes inscribuntur a B. Hieronymo Catal. Script. Eccles. et post eum Nicephoro Lib. iv. Histor. Eccles. 12 et 34. nempe de Monogamiâ, de Fugâ in Persecutione ad Fabium, de Jejuniis adversus Physicos, et de Pudicitia."—Pamelii Præfatiuncula Archidiaconi.
Rothom. 1662. p. 936.—The title-page of the fifth volume is to the same effect. It runs thus : "Tomus quintus qui continet ea quæ in hæresi, sive adversus Ecclesiam scripsit, cum iis quæ aliena sunt." "The fifth volume, which contains the books Tertullian wrote either in heresy, or against the Church, together with those which are not his."

(E.) In the Vulgate, 1 Thess. iv. 14 :—

Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos, qui *dormierunt*.

And in Matth. xxvii. 52 :—

Et monumenta aperta sunt : et multa corpora sanctorum, qui dormierant, surrexerunt.

See John xi. 11-14. Acts xiii. 36. 1 Cor. vii. 39. 1 Thess. iv. 13, and other passages referred to in Parkhurst, under the word *Κοιμάομαι*. "Estius," as quoted by that eminent lexicographer, "observes on 1 Cor. vii. 39, that '*sleeping* is thus applied only to *men* that are dead, and this because of the hope of the *resurrection*; for we read no such thing of brutes.' This," continues Parkhurst, "is an excellent remark; for *sleeping* implies *waking*; of which the heathen poets were so sensible, that when they describe death as *a sleep*, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of *waking* from the sleep of death. * * * And the Christians, says Suicer, Thesaur. in *Κοιμητήριον* II. because they believe the *resurrection of the dead*, and will have death rather styled *κοίμησις* and *ὑπνος* than *θάνατος*, call burying places *κοιμητήρια*, i. e. dormitories, or places designed for *rest* and *sleep*."—Parkhurst gives a quotation made by Suicer from Chrysostom, to that effect.

(F) "In their mass-book anciently they prayed for the soul of St. Leo: of which, because by their latter doctrines they grew ashamed, they have changed the prayer for him into a prayer to God, by the intercession of St. Leo, in behalf of themselves; so by their new doctrine, making him an intercessor for us, who, by their old doctrine, was supposed to need our prayers to intercede for him; of which Pope Innocent, being asked a reason, makes a most pitiful excuse."*

* * *
(G) For these extracts from ancient Liturgies, I am indebted to Usher's "Answer to a Jesuit," p. 171:

"Memento etiam, Domine, eorum qui decesserunt migraruntque ex hac vita, et episcoporum orthodoxorum qui inde a Petro et Jacobo Apostolis ad hunc usque diem rectum fidei verbum

* Innocent P. de Cæleb. Missar. Cap. cum Martha.—Jerem. Taylor's Works, edit. by Heber. 10 vol. p. 148. "Dissuasive," &c. Chap. I. Sect. iv.

clare sunt professi ; et nominatim Ignatii, Dionysii, Julii, ac reliquorum divorum laudabilis memoria. Memento, Domine, eorum quoque qui usque ad sanguinem pro religione steterunt, et gregem tuum sacrum per justitiam et sanctitatem paverunt, &c."—Basilii Anaphora, ab Andr. Masio ex Syriaco conversa.

(H) "Memento, Domine, sanctorum tuorum : dignare ut recorderis omnium sanctorum tuorum qui tibi placuerunt ab initio, patrum nostrorum sanctorum, patriarcharum, prophetarum, apostolorum, martyrum, confessorum, evangelizantium, evangelistarum, et omnium spirituum justorum qui obierunt in fide ; et imprimis sanctæ, gloriosæ, semperque virginis Dei genitricis Mariæ, et sancti Johannis præcursoris, baptistæ et martyris ; Sancti Stephani protodiaconi et protomartyris ; Sancti Marci apostoli, evangelistæ et martyris," &c.—Liturg. Ægyptiac. Basil. Greg. et Cyrilli, a Victorio Scialach ex Arabico convers.—pp. 22, 47, et 60, edit. August. ann. 1604.

(I) "Ἐτι προσφέρομεν σοι τὴν λογικὴν ταύτην λατρίαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων, προπατέρων, πατέρων, πατριαρχῶν, προφητῶν, καὶ ἁποστόλων, κηρύκων, ἐναγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν, καὶ παντὸς πνεύματος ἐν πίστει τετελειωμένου, ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας." Chrysost. Liturg. Græc.—

"How vainly," observes Jer. Taylor, "the Church of Rome, from prayer for the dead, infers the belief of purgatory, every man may satisfy himself, by seeing the writings of the fathers, *where they cannot meet with one collect or clause for praying for the delivery of souls out of that imaginary place.* Which thing is so certain, that in the very Roman offices, we mean the vigils said for the dead, which are psalms and lessons taken from the Scripture, speaking of the miseries of the world, repentance, and reconciliation with God, the bliss after this life of them that die in Christ, and the resurrection of the dead ; and

in the anthems, versicles, and responses, there are prayers made recommending to God the soul of the newly defunct, praying, '*he may be freed from hell and eternal death,*' that '*in the day of judgment he be not judged and condemned according to his sins, but that he may appear among the elect in the glory of the resurrection ;*' but not one word of purgatory or its pains."—Jeremy Taylor's Works, edited by Heber. Lond. 1822. 10 vol. p. 149. "*Dissuasive,,*" &c. Chap. i. Sect. iv.

(κ) Tertullian and Cyprian having been quoted in "the Faith of Catholics" in support of purgatory, the extracts from their writings which follow, will not be inappropriate :

"We wrong Christ," says Tertullian, "when we do not hear with equanimity, of those who are summoned hence by him, as if they were to be pitied. *I desire, says the Apostle, now to be received and to be with Christ.* (Phil. i. 23.) How greatly superior does he exhibit the hope of Christians. If, therefore, we impatiently grieve for others who have obtained their wish, we ourselves are unwilling to obtain it."—De Pat. lib. c. ix.

Et Christum lædimus, cum evocatos quosque ab illo, quasi miserandos non æquanimiter accipimus. Cupio, inquit Apostolus, recipi jam, et esse cum Christo, (Phil. i.) quanto melius ostendit votum Christianorum. Ergo votum si alios consequutos impatienter dolemus, ipsi consequi nolumus.*—De Patient. lib. c. ix. Rothom. 1662. 11 Tom. p. 201.

"While this body lasts," writes Cyprian, "the Christian, as well as other men, is necessarily exposed to suffering, and the earthly condition is common to all; nor are the human race separated one from another, unless they depart this life. In the meanwhile the good and the evil are contained within one house; whatever happens within the house, they indiscriminately suffer; until, *the boundary of their temporal existence having been completed, they are divided into the receptacles either of eternal death or of immortality.* When we shall have departed

* My attention was called to this passage, in Usher's Answer to a Jesuit.

hence, there is then no room for repentance, no effectiveness of satisfaction : here life is either lost or secured ; here by the worship of God and the fruit of faith, provision is made for everlasting salvation. Neither let any one be kept back by his sins or length of years, from advancing to the attainment of salvation. To him who still remains in this world, repentance is never too late. To the forgiveness of God access lies open, and to those who seek and understand the truth, approach is easy. Although in the moment of departure and the setting of thy temporal life, pray for thine offences : and, by the confession and faith declared in acknowledging Him, supplicate the one only and true God. To him who confesses, is pardon granted ; and upon the believer salutary forgiveness is bestowed from the divine compassion ; and immediately upon death (sub ipsa morte) he passes to immortality.—Ep. to Demetrian.

Quandiu enim corpus hoc permanet, commune cum ceteris sit necesse est, et corporalis conditio communis ; nec separari generi humano ab invicem datur, nisi istinc de seculo recedatur. Intra unam domum boni et mali interim continemur, quidquid intra domum evenerit, pari sorte perpetimur ; donec ævi temporalis fine completo, ad æternæ vel mortis vel immortalitatis hospitia dividamur. Quando istinc excessum fuerit, nullus jam pœnitentiæ locus est, nullus satisfactionis effectus : hic vita aut amittitur, aut tenetur ; hic saluti æternæ cultu Dei, et fructu fidei providetur. Nec quisquam aut peccatis retardetur, aut annis, quo minus veniat ad consequendam salutem. In isto adhuc mundo manenti, pœnitentia nulla sera est. Patet ad indulgentiam Dei aditus, et quærentibus atque intelligentibus veritatem facilis accessus est. Tu sub ipso licet exitu et vitæ temporalis occasu, pro delictis roges : et Deum qui unus et verus est, confessione et fide agnitionis ejus implores. Venia confitenti datur ; et credenti indulgentia salutaris de divina pietate conceditur ; et ad immortalitem sub ipsa morte transitur.—Cypr. Oper. Oxonii, 1682. p. 196, first part. Ep. ad Demetrianum.

A pestilence having invaded many parts of the world, Cyprrian exhorts Christian disciples to meet death with composure, in the following language :

(p. 157.)

“The kingdom of heaven, beloved brethren, is at hand: the reward of life and the delight of eternal salvation, and endless joy, and the possession of paradise lately forfeited, now approach, while the world passes away; now heavenly things succeed to earthly, and great to small, and eternal to perishable. What room is there here for anxiety and solicitude? Who amid such circumstances is trembling and sorrowful, except he to whom hope and faith are wanting? For it is the part of him to fear death, who is unwilling to go to Christ: it is the part of him to be unwilling to go to Christ, who does not believe that he will begin to reign with Christ. For it is written that ‘the just shall live by faith.’ (Rom, i. 17.) If thou art just, and livest by faith, if thou truly believest in Christ; why, about to be with Christ, and secure in the promise of the Lord, dost thou not hail with delight, that thou art called to him, and rejoice, that thou art freed from the devil? Symeon, that just man, who was truly just, who with a complete faith observed the commandments of God,—when it was communicated to him from above, that he should not die before he had seen Christ, and the infant Christ was brought into the temple by his mother, acknowledged through the Spirit, that the Christ concerning whom he had been forewarned, was now born, seeing whom he knew that he should speedily die. Joyful, therefore, at the nearness of death, and secure of his approaching summons, he took the child in his arms, and blessing God, cried out and said: ‘Lord, now dismiss thy servant in peace, according to thy word, for mine eyes have seen thy salvation’ (Luke, ii. 29).—*Proving truly, and testifying, that there is peace at that time to the servants of God—at that time, free and tranquil quiet; when delivered from these storms of the world, we seek the harbour of our resting-*

place and of eternal security ; when, this death having been effaced, we arrive at immortality.

“ For that is our peace, that is safe tranquillity, that is stable and firm and endless security. But what else is there in the world, than a conflict waged daily against Satan ? ” * *

So numerous are the persecutions the mind daily suffers, so various the perils with which the bosom is distressed ; and it affords you gratification to remain here long amidst the weapons of Satan, when, death quickly succouring, to hasten to Christ is more to be desired and coveted, he himself instructing us and saying : ‘ Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy.’ (Jo. xvi. 20.) Who does not wish to be free from sorrow ? who does not make haste to arrive at joy ? But the Lord himself adverts to the time at which our sorrow shall be turned into joy—saying : ‘ I will see you again, and your heart shall rejoice, and your joy shall no man take from you.’ (Jo. xvi. 22.) When, therefore, to see Christ is to rejoice, and our joy cannot exist except when we shall see Christ ; what mental blindness, what insanity is it, to love the burdens and afflictions and sorrows of the world, and not rather to hasten to joy which can never be taken away !

“ God promises to thee departing from this world immortality and eternity, and dost thou doubt ? This is altogether not to have known God : this is, to offend by the sin of unbelief, Christ, the Lord and Master of believers ; this is, being a member of the Church, to be destitute of faith in the house of faith. How advantageous it is to leave the world, Christ himself the Master of our salvation and interest shews ; who, when his disciples were grieved, because he said that he was now about to depart, addressed them saying : ‘ If ye loved me, ye would rejoice, because I go unto the Father ;’ (Jo. xiv. 28 ;) teaching truly and shewing, that the decease of those whom we love

forms rather a subject of delight than of sorrow. Impressed with which truth, the Apostle Saint Paul affirms in his Epistle : ' To me to live is Christ, and to die is gain' (Phil. i, 21) ; esteeming it the greatest gain, no longer to be held by the snares of the world, no longer to be exposed to the sins and vices of the flesh ; delivered from grievous calamities, and rescued from the envenomed jaws of the devil, to arrive, by the summons of Christ, at the joy of eternal salvation.

(p. 161.)

"He may altogether fear to die, who, not born again of water and the Spirit, is given over to the fires of hell : he may fear to die, who, upon his departure from life, everlasting fire will torture with endless punishments : he may fear to die, upon whom a longer delay confers this boon, that his agonies and groans are in the meanwhile postponed. *In this mortality many of our people die, that is, many of our people are delivered from the world.* As that mortality is to the Jews and enemies of Christ a plague, *so to the servants of God it is a salutary departure.* Because the just as well as the unjust, die indiscriminately, you must not therefore suppose that death is the same to the good and to the evil : *the just are called to rest, the unjust are hurried away to punishment : to the faithful protection is (p. 162,) quickly afforded, to the false, punishment."*

(p. 163.)

"We oppose and struggle, and, like refractory slaves, are carried into the presence of the Lord with grief and sadness, departing hence through the constraint of necessity, not through a compliance of the will ; and are we desirous, that He should honour us with heavenly rewards, to whom we go contrary to our inclination ? Why, therefore, do we pray and supplicate that the kingdom of heaven may come, if the captivity of earth delights us ? Why, with prayers frequently repeated, do we ask and importunately beseech, that the day of the kingdom may hasten, if we are more anxious to serve the devil here, than to reign with Christ.

“How often also has it been revealed to us, the least and the humblest—how frequently and clearly has it been enjoined by the majesty of God: that I should constantly testify and publicly declare, that our brethren, freed from earth by the summons of the Lord, are not to be mourned for, since we know that they are not lost, but are sent before us, that departing they precede us, like travellers and voyagers; that they ought to be regretted, not bewailed: (p. 164 :) that here, black dresses ought not to be worn, when there, *they* are now clothed with white robes: that occasion should not be given to the Gentiles deservedly to upbraid us with lamenting, as extinguished and lost, those whom we assert to be alive with God; and with failing to prove by the testimony of the heart, the faith which in language we profess.

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“If we believe in Christ, let us credit his words and promises; and as we are not to die eternally, let us go with joyful security to Christ, with whom we are about both to live and reign for ever. Notwithstanding that we die, by death we pass to immortality; nor can everlasting life succeed, except a departure hence shall have taken place; it is not, however, a departure, but a transition; and the earthly journey having been finished, a passage to eternal things. Who does not hasten to a better state? Who does not earnestly wish to be changed and moulded anew after the form of Christ, and speedily to arrive at the excellency of celestial grace? ‘Our conversation,’ says the Apostle Paul, ‘is in heaven, from whence also we look for the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body’ (Phil. iii. 20). Christ also, the Lord, promises that we shall be such, when he prays the Father that we may be with him, and live with him in everlasting habitations, and rejoice in the heavenly kingdom, —saying: ‘Father, I will also that those whom thou hast given me, be with me where I am: that they may behold the glory which thou gavest me before that the world was made.’— (Jo. xvii. 24.)

“He that is about to go to the habitation of Christ, to the celestial glory of the kingdom, ought not to lament and mourn; but, according to the promise of the Lord, according to the faith of truth, to rejoice rather in this his journey and translation.

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(p. 165.)

“Let us rather, beloved brethren, with a composed mind, with an unshaken faith, with firm courage, be prepared for all the will of God: the fear of death having been excluded, let us think of the immortality which follows. Let us shew that that which we believe, is a reality, so that we do not bewail the departure of those we love: and that, when the day of our own summons shall arrive, we go freely and without hesitation to the Lord, he himself calling us.

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“Let us consider, beloved brethren, and frequently bear in mind, (p. 166,) that we have renounced the world, and in the meanwhile live here as guests and strangers. Let us hail with joy the day, which assigns each to his appropriate mansion; which restores us, delivered from the world, and freed from the snares of the earth, to paradise and the heavenly kingdom.—Who, in a foreign land, does not hasten to return to his native country? Who, anxious to sail homeward, does not earnestly desire a favourable wind, that he may be able speedily to embrace those he loves? Let us regard Paradise as our country; already do we begin to have the Patriarchs as our fathers; why do we not hasten and run, that we may be able to behold our country, to salute our fathers? There a large number of beloved ones await us—a crowded throng of fathers, brothers, children, long for us, already secure of their own immortality, and still anxious concerning our salvation.”—Cyprian then adverts to the happiness to be experienced in meeting such an

assembly ; and describes "the celestial kingdoms" as inhabited by the Apostles, prophets, martyrs, virgins, the benevolent—and adds :

"To these, beloved brethren, let us hasten with vehement earnestness ; let us desire, that it may be our lot, speedily to be with them, speedily to go to Christ."—*Concerning the Mortality.*

Cyprian. Oper. de Mortalitate, Oxon. 1682. p. 157, et seq.

Regnum Dei, fratres dilectissimi, esse cæpit in proximo : præmium vitæ et gaudium salutis æternæ, et perpetua lætitia, et possessio paradisi nuper amissa, mundo transeunte jam veniunt ; jam terrenis cælestia, et magna parvis, et caducis æterna succedunt. Quis hic anxietatis et solitudinis locus est ? quis inter hæc trepidus et mæstus est, nisi cui spes et fides deest ? Ejus est enim mortem timere, qui ad Christum nolit ire : ejus est ad Christum nolle ire, qui se non credat cum Christo incipere regnare. Scriptum est enim justum fide vivere. (Rom. i. 17.) Si justus es, et fide vivis, si vere in Deum credis ; cur non cum Christo futurus, et de Domini pollicitatione securus, quod ad Christum voceris, amplecteris ; et quod diabolo careas, gratularis ? Symeon denique ille justus, qui vere justus, qui fide plena Dei præcepta servavit, cum ei divinitus responsum fuisset, quod non ante moreretur quam Christum vidisset, et Christus infans in templum cum matre venisset, agnovit in spiritu natum esse jam Christum, de quo sibi fuerat ante prædictum, quo viso scivit se cito esse moriturum. Lætus itaque de morte jam proxima, et de vicina accersitione securus, accepit in manus puerum, et benedicens Deum exclamavit et dixit : Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace : quoniam viderunt oculi mei salutare tuum. (Luc. ii. 29.) Probans, scilicet, atque contestans tunc esse servis Dei pacem, tunc liberam, tunc tranquillam quietem, quando de istis mundi turbinibus extracti, sedis et securitatis æternæ portum petimus, quando expunctâ hac morte ad immortalitatem venimus.

Illa est enim nostra pax, illa fida tranquillitas, illa stabilis et firma et perpetua securitas. Ceterum quid aliud in mundo, quam pugna adversus diabolum quotidie geritur ?

* * * *

Tot persecutiones animus quotidie patitur, tot periculis pectus urgetur, (p. 158,) et delicta* hic inter diaboli gladios diu stare ; cum magis concupiscendum sit et optandum ad Christum, subveniente velocius morte, properare, ipso instruente nos et dicente : Amen amen dico vobis, quoniam vos plorabitis et plangetis, seculum autem gaudebit : vos tristes eritis, sed tristitia vestra in lætitiā veniet (Jo. xvi. 20). Quis non tristitia carere optet ? Quis non ad lætitiā venire festinet ? Quando autem in lætitiā veniat nostra tristitia, Dominus denuo ipse declarat dicens : Iterum, videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo auferet à vobis (Jo. xvi. 22). Cū ergo Christum videre gaudere sit, nec possit esse gaudium nostrum nisi cum viderimus Christum, quæ cæcitas animi, quæve dementia est, amare pressuras, et pœnas, et lacrymas mundi, et non festinare potius ad quod nunquam possit auferri ?

Deus de hoc mundo recedenti tibi immortalitatem atque æternitatem pollicetur, et tu dubitas ? Hoc est Deum omnino non nosse : hoc est, Christum credentium Dominum et magistrum peccato incredulitatis offendere ; hoc est, in Ecclesia constitutum fidem in domo fidei non habere. Quantum prosit exire de seculo, Christus ipse salutis atque utilitatis nostræ magister ostendit ; qui cum discipuli ejus contristarentur, quod se jam diceret recessurum, locutus est ad eos dicens : Si me dilexissetis, gauderetis, quoniam vado ad Patrem : (Jo. xiv. 28 :) docens scilicet et ostendens, cum cari quos diligimus de seculo exeunt, gaudendum potius quam dolendum. Cujus rei memor beatus Apostolus Paulus in Epistola sua ponit et dicit ; ‘ Mihi vivere Christus est,

* *Delectat.* Edit. Bened.

Delectat is also the reading in Cyprian's *De Mortal.* as given in ‘ *Imagines Mortis* ’ ad calcem, Colon. 1567 : and in Pamele's edition of Cyprian, p. 342. 1593.

et mori lucrum.' (Phil. i. 21.) Lucrum maximum computans, jam seculi laqueis non teneri, jam nullis peccatis et vitiis carnis obnoxium fieri: exemptum pressuris agentibus, et venenatis diaboli faucibus liberatum, ad lætitiā salutis æternæ Christo vocante proficisci.

(p. 161.)

Mori plane timeat, sed qui exa qua et spiritu non renatus, gehennæ ignibus mancipatur: mori timeat, qui ad secundam mortem de hac morte transibit: mori timeat, quem de seculo recedentem perennibus pænis æterna flamma torquebit: mori timeat, cui hoc mora longiore confertur, ut cruciatus ejus et gemitus interim differantur. Multi ex nostris in hac mortalitate moriuntur hoc est, multi ex nostris de seculo liberantur. Mortalitas ista ut Judæis et Christi hostibus pestis est, ita Dei servis salutaris excessus est. Hoc quod sine ullo discrimine generis humani cum injustis moriuntur et justis; non est quòd putetis bonis et malis interitum esse communem: ad refrigerium justis vocantur, ad supplicium rapiuntur injusti: datur (p. 162) velociùs tutela fidentibus, perfidis pæna.

(p. 163.)

Obnitimur et reluctamur, et pervicacium more servorum ad conspectum Domini cum tristitiā et mærore perducimur, exeuntes istinc necessitatis vinculo, non obsequio voluntatis: et volumus ab eo præmiis cælestibus honorari, ad quem venimus inviti? Quid ergo oramus et petimus ut adveniat regnum cælorum, si captivitas terrena delectat? Quid precibus frequenter iteratis rogamus et poscimus, ut acceleret dies regni, si majora desideria, et vota potiora sunt servire istic diabolo, quàm regnare cum Christo?

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Nobis quoque ipsis minimis et extremis quoties revelatum est, quam frequenter atque manifeste de Dei dignatione præceptum est: ut contestarer assidue et publice prædicarem, fratres nostros non esse lugendos accersitione Dominica de seculo liberatos, cum sciamus non eos amitti, sed præmitti, recedentes

præcedere, ut proficiscentes, ut navigantes solent; desiderari eos debere, non plangi: (p. 164:) nec accipiendas esse hîc atras vestes, quando illi ibi indumenta alba jam sumserint: occasionem dandam non esse gentilibus, ut nos merito ac jure reprehendant, quòd quos vivere apud Deum dicimus, ut extinctos et perditos lugeamus; et fidem quam sermone et voce depromimus, cordis et pectoris testimonio non probemus?

* * * *

Si in Christum credimus, fidem verbis et promissis ejus habeamus; et non morituri in æternum, ad Christum, cum quo et victuri et regnaturi semper sumus, lætâ securitate veniamus. Quòd interim morimur, ad immortalitatem morte transgredimur: nec potest vita æterna succedere, nisi hinc contigerit exire; non est exitus iste, sed transitus; et, temporali itinere decurso, ad æterna transgressus. Quis non ad meliora festinet? Quis non mutari et reformari ad Christi speciem, et ad cælestis gratiæ dignitatem venire citiùs exoptet? Paulo Apostolo prædicante: Nostra autem conversatio, inquit, in cælis est, unde et Dominum expectamus Jesum Christum, qui transformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ. (Phil. iii. 20). Tales nos futuros et Christus Dominus pollicetur, quando, ut cum illo simus, et cum illo in æternis sedibus vivamus, atque in regnis cælestibus gaudeamus, Patrem pro nobis precatur, dicens: Pater quos mihi dedisti, volo ut ubi ego fuero, et ipsi sint mecum; et videant claritatem quam mihi dedisti priùs quàm mundus fieret. (Jo. xvii. 24.)

Venturus ad Christi sedem, ad regnorum cælestem claritatem, lugere non debet et plangere; sed potiùs secundum pollicitationem Domini, secundum fidem veritatis in profectione hâc suâ et translatione gaudere.

* * * *

(p. 165.)

Potiùs, fratres dilectissimi, mente integrâ, fide firmâ, virtute robustâ, parati ad omnem voluntatem Dei simus: pavore mortis

excluso, immortalitatem quæ sequitur, cogitemus. Hoc nos ostendamus esse quod credimus, ut neque carorum lugeamus excessum : et cum accersitionis propriæ dies venerit, incunctanter et libenter ad Dominum, ipso vocante, veniamus.

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Considerandum est, fratres delectissimi, et identidem cogitandum, (p. 166,) renunciassse nos mundo, et tanquam hospites et peregrinos isthïc interim degere. Amplectamur diem, qui assignat singulos domicilio suo ; qui nos intine ereptos, et laqueis secularibus exsolutos, paradiso restituit, et regno cælesti. Quis non, peregrè constitutus, properaret in patriam regredi ? Quis non ad suos navigare festinans, ventum prosperum cupidiùs optaret, ut velociter caros liceret amplecti ? Patriam nostram paradisum computemus, parentes Patriarchas habere jam cæpi-mus ; quid non properamus et currimus, ut patriam nostram videre, ut parentes salutare possimus ? Magnus illic nos carorum numerus expectat, parentum, fratrum, filiorum frequens nos et copiosa turba desiderat, jam de sua immortalitate segura, et adhuc de nostrâ salute sollicita. Ad horum conspectum et complexum venire, quanta et illis et nobis in commune lætitia est ? Qualis illic cælestium regnorum voluptas sine timore moriendi, et cum æternitate vivendi ? quàm summa et perpetua felicitas ? Illic Apostolorum gloriosus chorus : illic prophetarum exultantium numerus ; illic martyrum innumerabilis populus ob certaminis et passionis victoriam coronatus ; triumphantes illïc virgines, quæ concupiscentiam carnis et corporis, continentię robore, subegerunt : remunerati misericordes, qui alimentis et largitionibus pauperum justitię opera fecerunt ; qui Dominica præcepta servantes, ad cælestes thesauros terrena patrimonia transtulerunt. Ad hos, fratres dilectissimi, avidâ cupiditate properemus ; ut cum his cito esse, ut cito ad Christum venire contingat, optemus. Hanc cogitationem nostram Deus videat, hoc propositum mentis et fidei Dominus Christus aspiciat ; daturus eis glorię suę ampliora præmia, quorum circa se fuerint desideria majora.

NOTES

TO QUOTATION FROM EUSEBIUS OF CÆSAREA,

p. 72.

(A) Euseb. Pamphil. Eccl. Historiæ Libr. Dec. ejusdem de Vita Imp. Constantini lib. iv. &c.—Cantab. 1720.

De Vit. Constant. Lib. iv. Cap. lxxi. p. 668 :

καὶ τὰ σπουδασθέντα αὐτῷ σὺν τῇ τῶν Ἀποστόλων κατηξιούτο μνήμῃ, τὸ τῆς τρισμακαρίας ψυχῆς σκῆνος, τῷ τῶν Ἀποστόλων προσρήματι συνδοξαζόμενον, καὶ τῷ τοῦ Θεοῦ λαῷ συναγελαζόμενον, θεσμῶν τε θείων καὶ μυστικῆς λειτουργίας ἀξιούμενον, καὶ κοινωνίας ὁσίων ἀπολαῦσον εὐχῶν·

Thus rendered by Henry de Valois :

et quod maximè ambierat, locum juxta Apostolorum memoriam ei concesserit ; ut scilicet beatissimæ illius animæ tabernaculum Apostolici nominis atque honoris consortio frueretur ; et populo Dei in Ecclesia sociaretur ; divinisque ceremoniis ac mystico sacrificio, et sanctarum precum communione potiri mereretur ;

καὶ τὰ σπουδασθέντα αὐτῷ] Scribendum videtur καὶ κατὰ τὰ σπουδασθέντα αὐτῷ. Optaverat Constantinus, ut post obitum, non sicut reliqui principes, consecraretur, atque inter Divos referretur : sed ut cum Apostolis sepultus, particeps fieret orationum, quæ in eorum honorem à fidelibus offerri solent, ut supra dixit Eusebius in capite 60. *Valesii annotatio in locum.*

The following interpretation of a passage rather confused in its structure, is submitted :

“ And in compliance with his ardent desires, the tabernacle of the thrice blessed spirit was considered as deserving (of a place) with the memorial of the Apostles—being honoured with the appellation of the Apostles, and associated with the people of God, and thought worthy of the divine rites and mystic service, and enjoying the fellowship of their prayers.”

The version which I have given, it will be perceived, differs in several particulars from that of Messrs. Berington and Kirk :

1st. Agreeably to the original, it supplies the omission, “ the tabernacle of the *thrice-blessed* spirit.”

2ndly. Instead of “ a place near the bodies of the holy Apostles,” it substitutes “ a place with the memorial of the Apostles.” Constantine had erected at Constantinople, a temple, in which he built twelve sepulchres (cenotaphs it is presumed) in honour of the Apostles. In the midst of these, he placed another tomb, designing it as a place of interment for himself.—*Euseb. Vit. Const. lib. iv. c. 60.*

3rdly. It is to be remarked, that the sentence in the quotation, “ in order that he may enjoy their blessed fellowship,” does not accord with the original.—That the version I have given, “ honoured with the appellation of the Apostles,” is the correct translation of the clause, is rendered evident by a like expression which occurs in the 60th chapter of the book from which the quotation is taken :

τῆς τῶν Ἀποστόλων προσήσεως κοινωνὸν τὸ ἑαυτοῦ σκῆνος μετὰ θάνατον * * * γεγενῆσθαι. p. 660.

ut corpus suum communem cum Apostolis appellationem post obitum sortiretur :

“ that his body might obtain, after death, the common appellation of the Apostles.”

Henry de Valois thus comments on τῆς τῶν Ἀποστόλων προσήσεως κοινωνὸν. Alludit Eusebius ad cognomentum illud ἱσαποστόλου, quo post mortem affectus est Constantinus. “ Eu-

sebius alludes to the name *ἰσαποστόλος*, (equal to an Apostle,) which Constantine received after death."

It may be added, that the expression, *μυστικῆς λειτουργίας*, meaning, indeed, "the Lord's Supper," ought to have been rendered by Messrs. Berington and Kirk, "the mystic *service*," not, "the mystic *sacrifice*."

(B) Cap. LX. ὥς γὰρ τὰς πρώτας τῆς τοῦ πάσχα ἑορτῆς συνεπλήρου ἀσκήσεις, τὴν τε σωτήριον διήγαγεν ἡμέραν, λαμπρὰν αὐτῷ τε καὶ τοῖς πᾶσι τὴν ἑορτὴν καταφαιδρύνας, ἐν τούτῳ μέχρι τέλους τὴν ζωὴν διανύοντα καὶ ἐν τούτοις ὄντα, Θεὸς ὃ ταῦτα συνεξετέλει, κατὰ καιρὸν εὐκαιρον τῆς θείας ἐπὶ τὸ κρεῖττον μεταβάσεως αὐτὸν ἡξίου.

Nam cum primas Paschalis festi exercitationes obiisset, ipsumque Servatoris nostri diem, tum sibi tum aliis omnibus lætum atque hilarem reddidisset, his illum rebus intentum, et in hujusmodi operibus præstantem usque ad exitum vitæ, Deus, cujus auxilio cuncta hæc gerebat, opportunè tandem eum ad meliorem sortem transferre dignatus est.

(c) Cap. LXIV. p. 664.

ἐν δὴ ταύτῃ (ἑορτῇ) τούτων ἀξιωθεὶς βασιλεὺς, ἐπὶ τῆς ὑστάτης ἀπασῶν ἡμέρας, ἦν δι' ἑορτὴν ἑορτῶν οὐκ ἂν τις διαμάρτοι καλῶν, ἀμφὶ μεσημβρινὰς ἡλίου ὥρας, πρὸς τὸν αὐτοῦ Θεὸν ἀνελαμβάνετο· θνητοῖς μὲν τὸ συγγενὲς παραδόνς εχειν· αὐτὸς δ', ὅσον ἦν αὐτοῦ τῆς ψυχῆς νοερόν τε καὶ φιλόθεον, τῷ αὐτοῦ Θεῷ συναπτόμενος. τέλος τῆς Κωνσταντίνου ζωῆς.

In ea igitur solennitate imperator hæc quæ diximus consecutus, ultimâ tandem die, quam si quis omnium festivitatum maximam vocet, haudquaquam meo judicio aberraverit, circa meridiem migravit ad Dominum; mortalibus quidem partem sui mortalem relinquens: eam vero animæ partem quæ intelligentia et amore Dei prædita erat, Deo suo conjungens. Hic Constantini exitus vitæ fuit.

NOTES

TO QUOTATION FROM AMBROSE IN OBIT. VALENT

p. 76.

(A) Ambrosii Opera. Benedict. Paris. 1st Vol. 1686; 2nd, 1690.—De Obit. Valent. Consolatio. 2nd Vol.

Sed quæro utrum aliquis post mortem sensus, an nullus? Si est, vivit; immo, quia est, vita jam fruitur æterna.—Col. 1186, sect. 44.

(B) Quàm beata fuisset respublica, si eum diutiùs servare potuisset. Sed quia vita sanctorum non hîc in terris est, sed in cælo (justis enim vivere Christus, et mori lucrum, quia dissolvi et cum Christo esse multo melius, Phil. i. 21, 23), dolendum est, quòd nobis citò raptus sit; consolandum, quòd ad meliora transierit.—Ib. sect. 46.

(C) Sect. 64, c. 1190. Loquutus sum de corpore tuo, nunc alloquar animam tuam dignam propheticis ornamentis. Iisdem igitur utar exordiis: *Quænam est hæc prospiciens sicut diliculum, speciosa ut luna, electa ut sol?* (Cant. vi. 9.) Videor mihi videre fulgentem, videor audire dicentem: Diliculum mihi est, pater. *Nox terrena præcessit, dies cælestis appropinquavit.* (Rom. xiii. 12). Prospicis nos igitur, sancta anima, (c. 1191, de loco superiore, tamquam inferiora respiciens. Existi de tenebris istius sæculi, et ut luna resplendes, ut sol refulges. Et

bene ut luna ; quia et antè, in umbra licèt istius corporis, refulgebas, et terrarum tenebras illuminabas : et nunc lumen à sole justitiæ mutuata, clarum diem ducis. Videre igitur videor te tamquam de corpore recedentem, et, repulsâ noctis caligine, surgentem diluculò sicut solem appropinquantem Deo, et rapido volatu sicut aquilam, quæ terrena sunt, reliquentem.

(D) Sect. 71, c. 1192. Huic ascendenti animæ Gratianus frater occurrit, et complexus eam, dicit : * * * (Sect. 72.) *Veni, inquit, frater meus, exeamus in agrum, requiescamus in castellis, diliculò surgamus in vineas* : (Cant. vii. 11, 12,) hoc est, Venisti eò, ubi diversarum virtutum fructus pro singulorum meritis deferuntur, ubi abundant meritorum præmia. Exeamus ergo in agrum, in quo non vacuus labor, sed sæcundus proventus est griatiarum. Quod in terris seminasti, hìc mete : quod ibi sparsisti, hìc collige. Aut certè veni in illum agrum, qui est odor Jacob, hoc est, veni in gremium Jacob, ut sicut Lazarus pauper in Abrahæ sinu, ita etiam tu in Jacob patriarchæ tranquillitate quiescas ; sinus enim patriarcharum recessus quidam est quietis æternæ. Meritò ergo Jacob ager est fructuosus, sicut Isaac patriarcha testatus est, dicens : *Ecce odor filii mei, tamquam odor agri pleni quem benedixit Dominus*.—Gen. xxvii. (Sect. 73.) *Requiescamus, inquit, in Castellis*, ostendens illìc esse requiem tutiorem, quæ, septo cælestis refugii munita atque vallata, non exagitetur sæcularibus incursibus bestiarum.

(E.) Sect. 77. Videntes eos vel Angeli, vel aliæ animæ, quærunt ab his, quæ veluti comitatu suo fratres hos et officio deducebant, dicentes : (c. 1194.) *Quæ est hæc quæ ascendit candida, innitens super fratrem suum ?* (Can. viii. 5.) Nec nos quidem dubitemus de meritis Valentiniani, sed jam credamus vel testimoniis Angelorum, quòd, detersâ labe peccati, ablutus ascendit, quem sua fides lavit, et petitio consecravit. Credamus et sicut alii habent, quia *ascendit à deserto*, hoc est, ex hoc arido et inculto loco ad illas florulentas delectationes, ubi cum fratre conjunctus æternæ vitæ fruitur voluptate.

(F) Sect. 78. Beati ambo, si quid meæ orationes valebunt! Nulla dies vos silentio præteribit, nulla inhonoratos vos mea transibit oratio, nulla nox non donatos aliqua precum mearum contextione transcurreret: omnibus vos oblationibus frequentabo. Quis prohibebit innoxios nominare? Quis vetabit commendationis prosecutione complecti? Si oblitus fuero te, *sancta Hierusalem*; hoc est, sancta anima, pia et pacifica germanitas, *obliviscatur me dextera mea: adhæreat lingua mea faucibus meis, si non meminero tui, si non meminero Hierusalem in principio meæ lætitiæ* (Psal. cxxxvii. 5, 6). Ipse me citius, quàm vos obliviscar: et si umquam sermo tacebit, loquetur affectus: et si vox deficiet, non deficiet gratia, quæ meis est infixæ præcordiis.—

I am here induced to cite a passage from Dr. Mason's book already referred to, ("Religion of the ancient Irish Saints") pp. 96-98:

"It has at all times been the practice of the Christian church to put up prayers—that the Lord would shortly accomplish the number of his elect, and hasten the time when he shall appear again in glory; remove the curse from off this earth, and complete the happiness of his redeemed. In these prayers the sainted dead are interested as well as others; for, until that period shall arrive, their bodies shall lie mouldering in the grave; and that state of perfect bliss be deferred, which consists in the reunion of the spirit, now in Paradise, with their glorified bodies; according to that hope of the believer, thus expressed by St. Paul, when he speaks of the earnest expectation of the creature, that 'the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;' and 'we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,' (Rom. viii. 21, 23); and also when he writes thus—(1 Cor. xv. 51)—'Behold! I shew you a mystery—we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump—for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this cor-

ruptible must put on incorruption, and this mortal must put on immortality.' This it is which will form the consummation of God's all-glorious work of redemption, fully completing the happiness of his people, and justifying his most righteous ways; and in it, as I have said, departed saints are clearly interested, and, indeed, are particularly exhibited as being so in the book of Revelation, (vi. 9.)—This consummation devoutly to be wished is, therefore, a legitimate subject for prayer, and was so in the primitive church." To the perversion, no doubt, of this truly scriptural supplication—that the Lord would be pleased "shortly to accomplish the number of his elect, and to hasten his kingdom"—may be traced, step by step, the purgatory of succeeding times.

No apology will be needed, for increasing the length of this note, by quoting the beautiful prayer in the burial-service of the Church of England (cited by Dr. Mason in this connexion):

"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom *the souls* of the faithful, after they are delivered from the burden of the flesh, *are in joy and felicity*; we give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those who are departed in the true faith of thy holy name, may have our *perfect consummation* and bliss, *both in body and soul*, in thy eternal and everlasting glory, through Jesus Christ, our Lord. Amen."

NOTES

TO QUOTATION FROM AMBROSE DE OBIT THEODOS.

p. 82.

(A) De obit. Theod. Orat.—Sect. 2, c. 1197. Et ille (Theodosius) quidem abiit accipere sibi regnum, quod non deposuit, sed mutavit, in tabernacula Christi jure pietatis adscitus, in illam Hierusalem supernam, ubi nunc positus dicit; *Sicut audivimus, ita et vidimus in civitate Domini virtutum, in civitate Dei nostri, quam Deus fundavit in æternum* (Ps. xlvii. 9).

(B) Ejus ergo principis (Theodosii) et proxime conclamavimus (c. 1198) obitum; et nunc quadragesimum celebramus, adsistente sacris altaribus Honorio principe: qui sicut sanctus Joseph patri suo Jacob quadraginta diebus humationis officia detulit, ita et hic Theodosio patri justa persolvit. Et quia alii tertium diem et trigesimum, alii septimum et quadragesimum observare consueverunt, quid doceat lectio, consideremus. ‘Defuncto,’ inquit, ‘Jacob præcepit Joseph pueris sepultoribus, ut sepelirent eum. Et sepelierunt sepultores Israel, et repleti sunt ei quadraginta dies: sic enim dinumerantur dies sepulturæ. Et luxit eum Ægyptus septuaginta diebus’ (Gen. l. 2, 3). Hæc ergo sequenda solemnitas, quam præscribit lectio.”

(c) A few lines before Ambrose explained "the rest" in the following manner :

" 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me!' (Ps. cxvi. 7.) Beautifully does he say to his soul, return, exercised as it were with the ceaseless toil of each work : that from labour it may return unto rest. The horse returns to the stall, when it has fulfilled its course : the ship to the harbour, when it is drawn ashore to the secure station from the tumult of the waves. But what is the meaning of the expression, *unto thy rest*, except you understand it according to the saying of the Lord Jesus : 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' (Matt. xxv. 34.) For as an hereditary possession, we receive those things which are promised to us' * * 'Who has fought a good fight, and finished his course' (2 Tim. iv. 7), to him it is said : Return unto thy rest."

'Convertere anima mea in requiem tuam, quia Dominus benefecit mihi !' (Ps. cxiv. 7.) Pulchrè dicit animæ, convertere, quasi diuturno cujusque operis sudore exercitatæ : ut à labore convertatur ad requiem. Convertitur equus ad stabulum, ubi cursum impleverit : navis ad portum, ubi ad stationem fidam à fluctuum mole subducitur. Sed quid est quod ait : Ad requiem tuam, nisi secundum illud intelligas quod ait Dominus Jesus : 'Venite, benedicti Patris mei, hæreditate possidete paratum vobis regnum à constitutione mundi?' (Matt. xxv. 34. Tanquam enim possessionem hæreditariam, recipimus ea quæ promissa sunt nobis. * * 'Qui autem bonum certamen certavit, et cursum consummavit' (2 Tim. iv. 7), ipsi dicitur : 'Convertere in requiem tuam.'

(d) Feriatus his seculi curis Theodosius se ereptum gaudet, et elevat animam suam, atque ad illam perpetuam dirigit requiem, pulchrè sibi consultum adserens, quod eripuerit animam ejus Deus de morte, quam mortem frequenter in hoc sæculi stius lubrico sustinebat, inquietus fluctibus peccatorum : eripuerit

etiam oculos ejus à lacrymis: fugiet enim dolor et tristitia et gemitus (Esa. xxxv. 10). Et alibi habemus: *Delebit omnem lacrymam ab oculis eorum, et mors non erit amplius, neque luctus, neque clamor, neque dolor* (Apoc. xxi. 4). Si ergo mors non erit, lapsum sentire non poterit in illa requie constitutus: sed placebit Deo in regione vivorum. Non enim ut hìc, homo involutus est mortis corpore obnoxio lapsibus atque delictis; ita et illìc. Ideoque regio illa vivorum est, ubi anima est, quæ ad imaginem et similitudinem Dei facta est, non caro figurata de limo. Ideò caro in terram revertitur, anima ad requiem festinat supernam, cui dicitur: *Convertere, anima mea, in requiem tuam* (Ps. cxiv. 7).

Sect. 31. In quam festinavit intrare Theodosius, atque ingredi civitatem Hierusalem, de qua dictum est: Et reges terræ ferent gloriam suam in illam. (Apoc. xxi. 24.) Illa est vera gloria, quæ ibi sumitur; illud regnum beatissimum, quod ibi possidetur, ad quod festinebat Apostolus, dicens: ‘Audemus ergo, et consentimus magis peregrinari de corpore, et adesse ad Dominum; et ideo connitimur, sive absentes, sive præsentes, placere illi’ (2 Cor. v. 8, 9).

Sect. 32. Absolutus igitur dubio certamine, fruitur nunc augustæ memoriæ Theodosius luce perpetuâ, tranquillitate diuturnâ; et pro iis quæ in hoc gessit corpore, remunerationis divinæ fructibus gratulatur. Ergò quia dilexit augustæ memoriæ Theodosius dominum Deum suum, meruit sanctorum consortia.

(E) Sect. 36, c. 1207. Da requiem perfectam servo tuo Theodosio, requiem illam, quam præparasti sanctis tuis. Illò convertatur anima ejus, unde descendit, ubi mortis aculeum sentire non possit, ubi cognoscat mortem hanc non naturæ finem, sed culpæ. Quòd enim mortuus est, peccato mortuus est; (Rom. vi. 10;) ut jam (p. 1208) peccato locus non possit: resurget autem, ut perfectior renovato munere vita reparetur. Dilexi, et ideò prosequor eum usque ad regionem vivorum, nec deseram, donec fletu et precibus inducam virum quò sua merita vocant, in

montem domini sanctum, ubi perennis vita, ubi corruptelæ nulla contagio, nullus gemitus, nullus dolor, nulla consortia mortuorum, ubi regio viventium, *ubi mortale hoc induat immortalitatem, et corruptibile hoc induat corruptionem* (1 Cor. xv. 53).

(F) Sect. 39, c. 1208. Manet ergo in lumine Theodosius, et sanctorum cætibus gloriatur. Illic nunc complectitur Gratianum, jam sua vulnera non mærentem, quia invenit ultorem; qui, licet (p. 1209) indignâ morte præreptus sit, requiem animæ suæ possidet.

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(G) Sect. 40. Nunc se augustæ memoriæ Theodosius regnare cognoscit, quando in regno domini Jesu Christi est, et considerat templum ejus.

(H) Sect. 52, c. 1213. Non ergo mentita est prophetia, dicens : *Ambulabunt reges in lumine tuo.* (Esa. lx. 3.) Ambulabunt planè ac maximè Gratianus et Theodosius præ ceteris principes, non jam armis militum, sed meritis suis tecti : non purpureum habitum, sed amictum induti gloriæ. Qui cùm hîc delectarentur absolute multorum, quantò magis illic pepercisse se pluribus recensendo, pietatis suæ recordatione mulcentur? Qui nunc luce fruuntur candidâ, longe meliora illic, quàm hîc possidebant, habitacula consequuti, dicentes : O Israel, quàm magna est domus Domini, et quàm ingens locus possessionis ejus : magnus, et non habens finem !—(Baruc. iii. 24).

(I) Beata planè (Constantinopolis), quæ paradisi incolam suscipis, et habitorem supernæ illius civitatis augusto sepulti corporis tenebis hospitio.—Sect. 56, c. 1214.

NOTES

TO QUOTATION FROM THEODORET, p. 90.

(A) This quotation will be found in the recent edition of "the Faith of Catholics," p. 253. In both the edition of 1813 and that of 1830, Theodoret. Paris. 1642, was employed.—The following is the original.—4 Tom. Dial. 11. Inconfusus, p. 84:—

ΟΡΘ. Εἰπὲ τοίνυν, τὰ μυστικά σύμβολα παρὰ τῶν ἱερωμένων τῷ Θεῷ προσφερόμενα τίνων ἐστὶ σύμβολα ;

ΕΡΑΝ. Τοῦ δεσποτικοῦ σώματός τε καὶ αἵματος.

ΟΡΘ. Τοῦ ὄντως σώματος ἢ οὐκ ὄντως ;

ΕΡΑΝ. Τοῦ ὄντως.

ΟΡΘ. "Αριστα. Χρὴ γὰρ εἶναι τὸ τῆς εἰκόνης ἀρχέτυπον. καὶ γὰρ οἱ ζωγράφοι τὴν φύσιν μιμοῦνται, καὶ τῶν ὁρωμένων γράφουσι τὰς εἰκόνας.

ΕΡΑΝ. Ἀληθές.

ΟΡΘ. Εἰ τοίνυν τοῦ ὄντος σώματος ἀντίτυπὸν ἐστὶ τὰ θεῖα μυστήρια, σῶμα ἅρα ἐστὶ καὶ νῦν τοῦ δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν, ἀλλὰ θείας δόξης ἀναπλησθέν.

ΕΡΑΝ. Εἰς καιρὸν τὸν περὶ τῶν θείων μυστηρίων ἐκίνησας λόγον. ἐντευθέν γὰρ δεῖξω τοῦ δεσποτικοῦ σώματος τὴν εἰς ἑτέραν φύσιν μεταβολήν. ἀποκρίναι τοίνυν πρὸς τὰς ἐμὰς ἐρωτήσεις.

ΟΡΘ. Αποκρινούμαι.

EPAN. Τί καλεῖς τὸ προσφερόμενον δῶρον πρὸ τῆς ἱερα-
τικῆς ἐπικλήσεως ;

(p. 85.)

ΟΡΘ. Οὐ χρὴ σαφῶς εἰπεῖν, εἰκὸς γὰρ τινὰς ἀμύητους
παρεῖναι.

EPAN. Αἰνιγματωδῶς ἢ ἀπόκρισις ἔστω.

ΟΡΘ. Τὴν ἐκ τοιῶνδε σπερμάτων τροφήν.

ΕΡ. Τὸ δὲ ἕτερον συμβολὸν πῶς ὀνομάζομεν ;

ΟΡΘ. Κοινὸν καὶ τοῦτο ὄνομα, πόματος εἶδος σημαῖνον.

EPAN. Μετὰ δέγε τὸν ἀγιασμὸν, πῶς ταῦτα προσαγορεύεις ;

ΟΡΘ. Σῶμα Χριστοῦ, καὶ αἷμα Χριστοῦ.

EPAN. Καὶ πιστεύεις γε σώματος Χριστοῦ μεταλαμβάνειν,
καὶ αἵματος ;

ΟΡΘ. Οὕτω πιστεύω.

EPAN. Ὡςπερ τοίνυν τὰ σύμβολα τοῦ δεσποτικοῦ σώματός
τε καὶ αἵματος, ἄλλα μὲν εἰσι πρὸ τῆς ἱερατικῆς ἐπικλήσεως·
μετὰ δὲ γε τὴν ἐπίκλησιν μεταβάλλεται, καὶ ἕτερα γίνεται,
οὕτω τὸ δεσποτικὸν σῶμα μετὰ τὴν ἀνάληψιν, εἰς τὴν οὐσίαν
μετεβλήθη τὴν θείην,

ΟΡΘ. Εἰδὼς αἷς ὕφηνες ἄρκυσιν. οὐδὲ γὰρ μετὰ τὸν ἀγιασ-
μὸν τὰ μυστικά σύμβολα τῆς οἰκείας ἐξίσταται φύσεως. μένει
γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους,
καὶ ὁρατὰ ἔστι, καὶ ἅπτα, οἷα καὶ πρότερον ἦν. νοεῖται δὲ ἅπερ
ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται, ὥς ἐκεῖνα ὄντα ἅπερ
πιστεύεται. Παράθεσ τοίνυν τῷ ἀρχετύπῳ τὸν εἰκόνα, καὶ
ὄψει τὴν ὁμοιοτητα. χρὴ γὰρ εἰκέναι τῇ ἀληθείᾳ τὸν τύπον.
καὶ γὰρ ἐκεῖνο τὸ σῶμα, τὸ μὲν πρότερον εἶδος ἔχει, καὶ σχῆμα,
καὶ περιγραφὴν, καὶ, ἀπαξαπλῶς εἰπεῖν, τὴν τοῦ σώματος
οὐσίαν. ἀθάνατον δὲ μετὰ τὴν ἀνάστασιν γέγονε, καὶ κρεῖττον
φθορᾶς, καὶ τῆς ἐκ δεξιῶν ἡξιώθη καθέδρας, καὶ παρὰ πάσης
προσκυνεῖται τῆς κτίσεως, ἅτε δὴ σῶμα χρηματίζον τοῦ
δεσπότου τῆς φύσεως.

ORTH. Dic ergo, mystica symbola, quæ Deo à sacerdotibus
offeruntur, quarum rerum sunt symbola ?

ERAN. Corporis et sanguinis Domini.

ORTH. Verine corporis, an non veri ?

ERAN. Veri.

ORTH. Optimè. Oportet enim imaginis extare archetypum. Nam et pictores naturam imitantur, et eorum quæ videntur, pingunt imagines.

ERAN. Verum est.

ORTH. Si igitur verum corpus respræsentant divina mysteria, corpus ergo Domini nunc quoque corpus est, non in divinitatis naturam mutatum, sed divina gloria repletum.

ERAN. Opportunè de divinis mysteriis intulisti sermonem. Nam inde tibi ostendam corpus Domini in aliam mutari naturam. Responde igitur ad mea interrogata.

ORTH. Respondebo.

ERAN. Quî appellas donum quod offertur, ante sacerdotis invocationem ?

ORTH. Apertè dicendum non est, verisimile est enim adesse aliquos mysteriis non initiatos.

ERAN. Respondeatur ænigmaticè.

ORTH. Cibum ex talibus seminibus.

ERAN. Alterum verò symbolum quomodò vocamus ?

ORTH. Commune et hoc nomen est, poculi speciem significans.

ERAN. Post sanctificationem verò, quomodò hæc appellas ?

ORTH. Corpus Christi, et sanguinem Christi.

ERAN. Et credis te corpus Christi et sanguinem percipere ?

ORTH. Ità credo.

ERAN. Sicùt ergo symbola Dominici corporis et sanguinis, alia sunt ante sacerdotis invocationem, post invocationem verò mutantur, et alia fiunt : ita Dominicum corpus post ascensionem in divinam substantiam mutatum est.

ORTH. Retibus quæ ipse texuisti, captus es. Nequè enim symbola mystica post sanctificationem recedunt à suâ naturâ. Manent enim in priore substantiâ, et figurâ, et formâ, et videri tanquæ possunt, sicùt et priùs : intelliguntur autèm ea esse quæ facta sunt, et creduntur, et adorantur, ut quæ illa sint quæ

creduntur. Confer igitur imaginem cum archetypo, et videbis similitudinem. Oportet enim figuram similem esse veritatis. Illud enim corpus priorem habet formam, et circumscriptionem, et, ut semel dicam, corporis substantiam : immortale autem post resurrectionem, et immune à corruptione factum est, sedemque à dextris adeptum, et ab omni creaturâ adoratur, quia Domini naturæ corpus appellatur.

(B) "This must not be said openly, for some may be present, who are not initiated."] On this passage Aubertin well remarks :

"If that which the ancients concealed from the uninitiated, were not, that Christians used the simple offering of bread and wine, why should Theodoret shrink from naming bread and wine, and designate them by an obscure circumlocution, '*an element of certain grains,*' and '*a certain kind of drink.*' Why should he introduce Orthodoxus saying to Eranistes, '*Remember what the Lord broke, and what he called it when taken :*' and Eranistes replying, '*On account of the uninitiated, I shall speak more mystically : when he had taken and broken, and divided to the disciples, he said, this is my body,*' &c. (Dial iii. Tom. iv. p. 147)—unless he were desirous of concealing the bread? For what did our Lord receive and break, except bread? Why should Augustine, in the discourse made in the presence of Catechumens, say, '*The Lord, when he commended his own body, took into his own hands that which the faithful knew*' (In Psalm. xxxiii, conc. 2) ;—unless his design were to abstain from the mention of bread? Why, again, should he say, '*The Catechumens do not know what Christians receive*' (In Joan. tract 11),—except on account of the bread and wine? For Orthodoxus here acknowledges, that '*he partakes of the body of Christ.*' * * * In the second place," continues Aubertin, "I affirm, that that, which, in order to avoid contempt and scandal, was concealed by the ancients from the uninitiated, was not merely that bread and wine were used in the mystery of the Eucharist, but that bread and wine were the *only* oblation, which remained to be

made under the New Testament. For they were apprehensive, that Jews and Pagans, accustomed to offer to God various animal sacrifices, yea, even Hecatombs, would deride the Christian religion for its simplicity, and turn from it, as one that was destitute of suitable victims with which to propitiate the Deity. Thirdly; it is utterly without foundation, that that, which was concealed from them, was this: namely, that material bread is made substantially the glorious body of Christ, yea, even God from the element, as Hildebert speaks. For, if such were the case, and such the opinion of Theodoret, he would betray the secret to the uninitiated. For he says, *‘that the gift which is offered, after consecration is called the body and blood of Christ, and that he partakes of it as if the body and blood of Christ; and that he believes, that the symbols are made that which they are said to be.’* (De Eucharist. Lib. ii. Cap. vi. pp. 820, 821.)

After a perusal of the foregoing observations, no difficulty can be felt in concluding, that that, which Orthodoxus desired to conceal from the uninitiated, was, that *bread and wine* were made use of in the Eucharist.

(c) The reader, no doubt, feels some measure of astonishment, that, with a view of proving Theodoret to have been a believer in transubstantiation, Messrs. Berington and Kirk should have selected from his writings a passage, which distinctly asserts, that, “after consecration, the mystical symbols depart not from their proper nature: FOR THEY REMAIN IN THE FORMER SUBSTANCE”—in other words, are not transubstantiated;—for, most assuredly, it cannot with truth be said, that, “after consecration, the mystical symbols *remain* in the former substance,” if, at the same time, they have undergone a change of substance! It cannot, therefore, be questioned, that the rendering which “the Faith of Catholics” suggests,—“*or rather in the shape and form of the former substance,*”—would be a most convenient substitution for Theodoret’s anti-Romish allegation.

In order to shew the striking contrast, which exists between the position of Theodoret just noticed, and the doctrine of transubstantiation, I shall place them in parallel columns:

THEODORET.

"After consecration, the mystical symbols depart not from their proper nature : for they remain in the former substance, and figure, and appearance."

THE CHURCH OF ROME.

"If any one shall say, that in the holy sacrament of the Eucharist the substance of bread and wine remains, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular change of the whole substance of bread into the body, and of the whole substance of wine into the blood, the species of bread and wine alone remaining ; which change indeed the Catholic Church most aptly calls transubstantiation ; let him be anathema."—Conc. Trid. Sess. XIII. De Sacros. Euch. Sacram. can. ii.

"Bones, nerves, and whatsoever things belong to the perfection of man, together with the divinity, are here truly present."

"But now in this place the Pastors are to explain, that in this sacrament are contained not only the true body of Christ, and whatsoever belongs to the true nature (rationem) of a body, as bones and nerves, but also an entire Christ."—Catechism of the Council of Trent. Part II. Chap. iv. 33.

Si quis dixerit in sacrosancto Eucharistiæ Sacramento remanere substantiam panis et vini, unà cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in Corpus, et totius substantiæ vini in Sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissimè transsubstantiationem appellat; anathema sit.—Conc. Trident. Sess. XIII. De Sacros. Euchar. Sacram. can. ii.

Ossa, nervi, et quæque ad hominis perfectionem pertinent, una cum divinitate hîc verè adsunt.

Jam verò hoc loco à Pastoribus explicandum est, non solum verum Christi corpus, et quidquid ad veram corporis rationem pertinet, veluti ossa, et nervos, sed etiam totum Christum in hoc Sacramento contineri.—Catech. ad Paroch. Part ii. Cap. iv. 33. Mant. Carpet. 1777. p. 178.

(D) “or rather, in the shape and form of the former substance.”]

This translation plainly invalidates the strength of Orthodoxus’ reply. For, what is the matter in debate? Whether the Lord’s body, after his ascension, has been transmuted into the divine substance or essence?

In endeavouring to prove the affirmative side of this question, Eranistes deduces from the previous answers of Orthodoxus, the conclusion, that—

“the symbols of the body and blood of the Lord are one thing before the invocation of the priest, and after the invocation are changed and become another:”

and adds:

“in the same manner, the Lord’s body after his ascension was changed into the divine substance.”

Now, it is clear, that the analogy which Eranistes attempts to draw, is at once overthrown by the position,—“after consecration, the mystical symbols remain in the former substance, and figure, and appearance.” But, had Orthodoxus replied, agreeably

to "the Faith of Catholics,"—"After consecration, the mystical symbols remain in the shape and form of the former substance,"—the chief point in his illustration which Eranistes was anxious to make, (namely, the actual change of the *substance* of the bread and wine,) would have been virtually conceded, the Church of Rome herself being judge. For, agreeably to the Catechism of the Council of Trent, the *substance* of a body may be changed, though its *accidents* remain unaltered :

"In this Sacrament there is no substance, in which the accidents of bread and wine may inhere."

"The species namely of bread and wine in this sacrament consist without any thing being subjected (to which they may inhere). For, since it has been before shewn, that the body and the blood of the Lord are truly in the sacrament, so that there is no longer any substance of the bread and wine ; as these accidents cannot inhere in the body and blood of Christ ; it follows, that, beyond the uniform course of nature, these same, (the accidents) supported by no other thing, sustain themselves."—Catechism of the Council of Trent, Part II. Chap. iv. 45.—See Leslie's "Case Stated," Theol. Works, Oxf. 1832. iii. Vol. p. 131.

"In hoc Sacramento nulla est substantia, cui accidentia panis et vini inhæreant."

"panis videlicet, et vini species in hoc Sacramento sine aliquâ re subjectâ constare. Nam, cum antea demonstratum sit, corpus Domini et sanguinem verè in Sacramento esse, ita ut ampliùs nulla subsit panis, et vini substantia ; quoniam ea accidentia Christi corpori et sanguini inhære non possunt ; relinquitur, ut supra omnem naturæ ordinem, ipsa se nullâ aliâ re nixa sustentent."—Catech ad Paroch. Pars II. Cap. iv. 45.—Mant. Carpet. 1777. p. 183.—

Not only, however, is the new translation inadmissible, on the ground that it militates against the force of Orthodoxus' reply ; the structure of the original sentence loudly protests against it. Theodoret's words are, "μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ

τοῦ σχήματος, καὶ τοῦ εἶδους—rendered in the very edition which was used by Messrs. Berington and Kirk, “manent enim in priore substantia, et figura, et forma.”*

The compilers intimate, that the word “*προτέρας*” supports their *emendation*. After having quoted the original sentence in a note, they observe,

“The word *προτέρας*, i. e. *former*, seems to imply the second translation.”

Now Theodoret, it is presumed, understood the sense in which he employed the term. What that sense was, is plain from the immediate context?

“Ἐκεῖνο τὸ σῶμα, τὸ μὲν πρότερον εἶδος ἔχει,”—“that body has indeed the former appearance”: i. e. surely, the appearance which it had before?

And again, in this same Dialogue, p. 82:

“τὸ δεσποτικὸν σῶμα, σῶμα δὲ ὁμῶς ἐστὶ, τῇν προτέραν ἔχον περιγραφὴν,”—“the Lord’s body is nevertheless body, having the former circumscription”: i. e. the circumscription which it had before. In like manner, the sentence,

“μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους”—is to be rendered, “for they remain in the former substance and figure and appearance:” i. e. in the substance and figure and appearance, which they had before.

It may be added, that in the revised edition of “the Faith of Catholics”, the *first* translation is wholly kept back, and the passage runs, “they remain both in the figure and appearance of their former substance”!!! while, at the same time, the note which has just been quoted, is, through some strange oversight, repeated.—See Mr. Faber’s “Supplement to the Difficulties of Romanism,” pp. 99, 100, in which this mistranslation is ably refuted.

* The translation of “the Dialogues” is by Hervet. The new version of the clause, therefore, is in opposition to the judgment of that learned Romish ecclesiastic.

(E) "Are venerated."] "*προσκυνεῖται*."

This word is rendered by Messrs. Kirk and Berington "are adored." Now, the very argument which is built upon this translation; proves, that the term "*προσκυνεῖται*" ought to be rendered "are venerated." The argument is this: Theodoret could not have *adored* "the mystical symbols", if he did not believe, that after consecration they had been transubstantiated into the real body and blood of Christ.—(Discuss. between Pope and Mauguire, 1827, oct. p. 287.) But, Orthodoxus had just in fact disclaimed the doctrine of transubstantiation:

"After consecration," says he, "the mystical symbols depart not from their proper nature: *for they remain in the former substance,*" &c.

If, therefore, the rendering, "are adored," involve the belief of a dogma which Theodoret had disavowed, it is manifest, that we are called upon to give such a meaning to the term *προσκυνεῖται* (if it admit of it), as will keep the entire passage consistent with itself. Now, the verb in question carries with it different significations, to be determined by the context in which it is found. Hedericus, under the head *προσκυνέω*, gives as interpretations: "(1) osculor, veneror, adoro—venerabundus saluto; (2) colo, observo."

It is, therefore, clear that, if the argument adverted to, carry any weight with it, *προσκυνεῖται* in the passage under review, ought not to be rendered by a term expressive of more respect, than that implied by the phrase "are venerated."

And here it may be well to give some instances of the use of *προσκυνέω*. Passages occur in the Septuagint, in which the word signifies homage, purely civil. For example: Isaac, blessing his son Jacob, says:

"Καὶ δουλεύσάτωσάν σοι ἔθνη, καὶ προσκυνήσάτωσάν σοι ἄρχοντες· καὶ γίνου κύριος τοῦ ἀδελφοῦ σου, καὶ προσκυνήσουσί σοι οἱ υἱοὶ τοῦ πατρὸς σου."—Gen. xxvii. 29.

"Let people serve thee, and rulers bow down to thee: be lord

over thy brother, and thy father's sons shall bow down to thee."
—See also Cap. xxxvii. 7. xlix. 8. Isa. xlv. 14.

Aubertin proves by numerous examples, that προσκυνεῖν "is not always taken either for adoration purely civil, or for worship due to God alone; * * * but sometimes for the veneration due to sacred things, distinct from both. For thus Josephus speaks of the Samaritans and Alexandrians: *They venerated (προσεκυνούν) the temple which is in Gerizim* (Antiq. l. xiii. c. 6): for I do not suppose, that they adored it. And again, in the same author, King Demetrius orders, *that no Jew should venerate (προσκυνεῖν) another temple except that at Jerusalem alone.* (Ibid. c. 5). Which expression also Valerius Maximus explains by veneration, where he says: *Having venerated your altars and your most holy temples, I pray.* (Lib. i. c. 6.) Thus Gregory of Nazianzum speaks concerning the mother of infant martyrs: *She snatched drops of their blood, she took fragments of the limbs, she venerated (προσεκυνεῖ) the relics:* (Orat. 22.) For, since he praises the saying of Basilus, *I can adore nothing created* (Orat. 20), I do not take his meaning to be, that the holy woman offered to them the adoration of latria."—*De Euch.* Lib. ii. cap. vii. Daventr. p. 822.

But again: Theodoret, in his fifty-fifth Question on Genesis, has avowed an opinion which requires, that προσκυνεῖται should be translated "are venerated."

"God foreseeing," says Theodoret, "that men, having fallen into the depth of folly, would make Gods of all these (fowls and fishes and land-animals), permits them to be eaten, that He may check the impiety. *For it is the part of extreme madness προσκυνεῖν, that which is eaten.*"

Quæst. in Gen. Interr. LV. Oper. Tom. i. p. 44.

προορῶν γὰρ ὁ θεὸς, ὅτι ταῦτα πάντα θεοποιήσουσιν οἱ εἰς ἐσχάτην ἀλογίαν ἐκπεπτωκότες, συγχωρεῖ τὴν βρώσιν, ἵνα τὴν ἀσίβειαν παύσῃ. ἀβελτερίας γὰρ ἐσχάτης, τὸ ἐσθιόμενον προσκυνεῖν.

Prævidens enim Deus, homines in extremam dementiam lapsos, hæc omnia pro Diis habituros, permisit illorum esum, ut impietatem illam cohiberet. Summa enim est insania, adorare quod comeditur.

But, according to Theodoret, the symbols which are eaten at the Lord's Supper, *προσκυνεῖται*.

On the other hand, he has stated, that

"it is the part of extreme madness *προσκυνεῖν* that which is eaten."

Now, if the same meaning be ascribed to the word *προσκυνέω* in both passages, Theodoret is charged with avouching contradictory positions. For example: translate the term "*adore*" in both places; and, while Theodoret asserts, that "the mystical symbols" which are eaten at the Lord's Supper, "are adored," he is found at the same time to declare, that

"it is the part of extreme madness to *adore* that which is eaten."

Render the word in both passages "*venerate*"; and, while Theodoret affirms, that "the mystical symbols" which are eaten at the Lord's Supper, "are venerated, he is found, at the same time, to maintain, that

"it is the part of extreme madness to *venerate* that which is eaten."

How, then, can this discrepancy be reconciled? Will it be obviated by translating *προσκυνέω* in the fifty-fifth Question on Genesis, *venerate*—and in the passage under immediate discussion, *adore*? Manifestly not. It is well known, that the greater includes the less. If it would be an act of the highest insanity *even* to *venerate* that which is eaten, much more, to *adore* that which is eaten. But, let the word in the former passage be rendered *adore*, and in the latter, *venerate*: and Theodoret is consistent with himself. The opinion, that "the mystical symbols," which are eaten at the Lord's Supper, should be *venerated*, does not clash with the position, that

"it is the part of extreme madness to *adore* that which is eaten."

If, therefore, we would not impute inconsistency to the learned Father, we are bound to translate *προσκυνεῖται*, “are *venerated*.”

Well, truly might Theodoret exclaim: “How can any one of sound mind bestow the appellation of God, either on that, from which as unclean, he turns away with aversion,—or *on that, which is offered to the true God, and eaten by himself*.”

πῶς γὰρ ἂν τις σωφρονῶν, ἢ τὸ ἀκάθαρτον ὀνομάσῃ Θεόν, ὃ μυσαττόμενος ἀποστρέφεται, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον, καὶ παρ’ αὐτοῦ ἐσθιόμενον;

Quæst. in Levit. Interr. xi. cap. xi. Levit. Oper. Tom. i. p. 124.

Quo enim modo sanæ quisquam mentis Deum nuncuparit id, quod aut tanquam immundum odio aversatur, aut quod vero Deo oblatum tandem ipse comedit?

(f) *προσκυνεῖται*.]

“It may be objected, that the same word (*προσκυνεῖται*) (which is used in reference to “the mystical symbols”) is applied to the glorified body of Christ, the archetype of the bread and wine; but it is obvious, that as the archetype rises above the type, so must the meaning of the words applied to it. If we were to say, “if man, the image of God, be venerable, must not the archetype God himself be so?” would it follow that the veneration due to each would be the same? As Chrysostom remarks, the same words are applied to God and man, but must be understood differently.—*Chrys.* in 1. Cor. hom. 26.”—(Christian Examiner, Dublin, No. 26, p. 128.)

In the last chapter of the first book of Chronicles, and 20th verse, the word *προσκυνέω* is applied to God and man, in the Septuagint translation:

Καὶ εἶπε Δαυὶδ πάσῃ τῇ ἐκκλησίᾳ, Εὐλογήσατε Κύριον τὸν Θεὸν ἡμῶν καὶ εὐλόγησε πᾶσα ἡ ἐκκλησία Κύριον τὸν Θεὸν τῶν πατέρων αὐτῶν καὶ κάμψαντες τὰ γόνατα προσεκύνησαν Κυρίῳ, καὶ τῷ βασιλεῖ.

“And David said to all the congregation, Bless the Lord our

God: and the congregation blessed the Lord the God of their fathers: and having bent the knee, worshipped the Lord and the king."

In this verse, the congregation are said to have "worshipped (*προσεκύνησαν*) the Lord and the king." Now, unless we are prepared to charge the Israelites, in this case, with gross idolatry, we must admit that the word bears different significations, as it is referred to God or to David—meaning, that they paid *divine* worship to God, and *civil* worship to the king.

(c) The Dialogue is thus continued:

"ERAN. But the mystic symbol changes the former appellation. For it is no longer designated what it was called before, but is named body. It is meet, therefore, that the truth (the archetype) also should be called God, and not body.

ORTH. You seem to me to be ignorant. For it (the truth) is called not only body, but also the bread of life. Thus did the Lord himself name it (John vi. 35); and moreover, the body *itself* we call a body, divine, and quickening, and of the Lord, (thereby) teaching that it is not the common (body) of any man but of our Lord Jesus Christ, who is God and man. For '*Jesus Christ is the same yesterday, to-day, and for ever.*'"—(Heb. xiii. 8.)

EPAN. Καὶ μὲν τὸ μυστικὸν σύμβολον τὴν προτέραν ἀμείβει προσηγορίαν. οὐκέτι γὰρ ὀνομάζεται ὅπερ πρότερον ἑκαλεῖτο, ἀλλὰ σῶμα προσαγορεύεται. χρὴ τοίνυν, καὶ τὴν ἀλήθειαν Θεὸν, ἀλλὰ μὴ σῶμα καλεῖσθαι.

ΟΡΘ. Αἰγνοεῖν μοι δοκεῖς. οὐ γὰρ σῶμα μόνον, ἀλλὰ καὶ ἄρτος ζωῆς ὀνομάζεται, οὕτως αὐτὸς ὁ κύριος *προσηγόρευσε. καὶ αὐτὸ τὸ δὲ τὸ σῶμα, θεῖον ὀνομάζομεν σῶμα, καὶ ζωοποιδόν, καὶ δεσποτικόν, καὶ κυριακόν, διδάσκοντες ὥς οὐ κοινὸν τινὸς ἐστὶν ἀνθρώπου, (86) ἀλλὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅς θεός ἐστι καὶ ἄνθρωπος. †Ἰησοῦς γὰρ Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.

* Joan. vi. 35.

† Hebr. xiii. 8.

ERAN. Atqui symbolum mysticum priorem mutat appellationem. Non enim ampliùs nominatur, quod priùs vocabatur, sed corpus appellatur. Oportet ergo etiam veritatem Deum et non corpus vocari.

ORTH. Ignorare mihi videris. Non enim corpus solùm, sed etiam panis vitæ nominatur. Ita Dominus ipse appellavit, et corpus porrò ipsum, divinum corpus appellamus, et vivificum, et Dominicum, docentes non commune hominis cujuspiam esse, sed Domini nostri Jesu Christi, qui Deus est et homo. *Jesus enim Christus heri et hodie idem, et in sæcula.*

(H) All the quotations which have hitherto been examined, were brought forward by Mr. Maguire in the Report of his Discussion with me. (See *Report*, oct. pp. 15, 18, 101, 123, 366; duod. pp. 14, 15, 17, 104, 126, 127, 363.)—

I take this opportunity of noticing the translation of the following passage from Eusebius, which I adduced on the occasion referred to:

“He (Ignatius) exhorted them to hold firmly by the tradition of the Apostles, which testifying that it had been already committed to writing, he declared was necessarily so for its preservation.”—*Eccles. Hist.* Lib. iii. cap. 36.

The original sentence presents some little difficulty. I am, however, convinced, that it ought to have been thus rendered:

“He (Ignatius) exhorted them to hold firmly by the tradition of the Apostles, which confirmed by his own testimony, for the sake of security, he judged it necessary to commit to writing.”*

Eusebius goes on, in immediate continuation:

“Arriving, therefore, at Smyrna, where Polycarp lived, he writes one epistle to the church at Ephesus,” &c.

Eusebius then adverts to the other letters of Ignatius.

* In making this quotation, Milner (and others follow his example) stops short at “the tradition of the Apostles” inclusive.—*End of Controversy*, Lond. 1824, p. 83: 1 Part, Letter 10. iv.

The following is the original:—

προϋτρεπέ τε ἀπριῖς ἔχεσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἥν ὑπὲρ ἀσφαλείας, καὶ ἐγγράφως ἤδη μαρτυρούμενος διατυποῦσθαι ἀναγκαῖον ἡγείτο. οὕτω δῆτα ἐν σμύρνῃ γενόμενος, ἐνθα ὁ πολὺκαρπος ἦν, μίαν μὲν ἐπιστολὴν τῇ κατὰ τὴν ἔφεσον ἐκκλησίᾳ γράφει, &c.

Euseb. Eccl. Hist. Lib. iii. cap. 36. curâ Vales. Paris. 1659, p. 106.

So that, agreeably to Ignatius, "the tradition of the Apostles," to which he exhorted the Asiatic churches to adhere, is contained in the epistles which he himself composed. To his own letters, therefore, recourse must be had, if we are desirous of learning, what, according to the martyr-bishop of Antioch, is "the tradition of the Apostles."*

* It is manifest, that an accurate comparison of Ignatius's Epistles with the Sacred Volume, would occupy a much larger space, than could be assigned to it in the present volume. A brief testimony, however, to the *Scriptural* character of the doctrines propounded in them, is necessarily called for:—

After having remarked, that, while some ascribe too much authority to the writings of this Apostolical Father, others detract from the weight which is really due to them—a learned editor of Ignatius writes:

"They (the Romanists) attribute too much, particularly to the writings of Ignatius, inasmuch as they allege, that the *Apostolical Traditions* are contained in them. Which position is indeed true, if it be understood soundly, and as meetness requires. For the doctrine and precepts of the Apostles, comprehended in their writings, may also be called traditions, as in 2 Thes. ii. 15; '*Hold fast the traditions.*' Ignatius has handed down nothing varying from this doctrine; but, as he himself somewhere remarks, has adhered to it, and comprised in his writings the same instructions concerning Christ, which the Apostles teach. Should the Romanists, therefore, affirm in this sense, that Ignatius had written apostolical traditions, they might altogether be free from reprehension. But, when they speak of apostolical traditions written by Ignatius, they have a different meaning. For they are of opinion, that the entire doctrine of salvation is not contained in Sacred Scripture, but that beside it (Sacred Scripture), there are certain traditions of the Apostles, equal in authority with the word of God,—which were not indeed committed to writing by the Apostles themselves, but have been preserved by others in their works, (*scripto tamèn traditas ab aliis; lit. "but committed to writing by others,"*) and especially by Ignatius in these Epistles." *Vedelius's* Apol. pre. fixed to his edition of Ignatius,—1st chapter.

In this place, it may not be without advantage, to offer some remarks on the terms, *παράδοσις* and *traditio*.—Whenever these words occur, a member of the Church of Rome at once concludes, that they refer to some channel by which truth is handed down, *beside* the Volume of Inspiration. But this is mere gratuitous assumption. The term, *παράδοσις*, is sometimes, ob-

In the second chapter of the same apology, the passage from Eusebius which occasioned this annotation (Eccl. Hist. Lib. iii. cap. 36.), is examined.—(In passing it may be observed, that the interpretation by Vedelius, of the words, ἡδε μαρτυρόμενος, is, *cum jam martyrio propinquus esset.*) Vindicating the language of Eusebius from affording any countenance to the doctrine of tradition as held by the Church of Rome, the learned Professor adds :

"It is not possible to discover any apostolical tradition in the Epistles of Ignatius (I mean in those which are genuine and not suppositions), which is not found in the writings of the Apostles, either in so many words, or at least, in the same sense, and by necessary consequence."

Alii enim nimium eis tribuunt, alii planè quod debetur detrahunt. *
* * * * Speciatim Ignatii scriptis nimium arrogant (Romanenses), quòd dicunt iis contineri *Traditiones Apostolicas*. Quòd verum quidem est, si sane ac ut par est, intelligatur. Nam Apostolorum doctrinæ ac præcepta, comprehensa scriptis, etiã traditiones appellari possunt ex Thessal. ii. 15. 'retine traditiones,' &c. Ab hac doctrina alienum nihil tradidit Ignatius, sed, ut ipse alicubi dicit, eorum doctrinæ adhesit, ac eãdem de Christo doctrinam scriptis comprehendit, quam Apostoli. Quare si eo sensu Romanenses dicerent Ignatium scripsisse traditiones Apostolicas, reprehendi nullo modo possent. Sed illi per traditiones Apostolicas ab Ignatio scriptas aliud intelligunt. Volunt enim in scripturâ sacrâ non contineri totam doctrinam salutis, sed extra eam esse traditiones quasdam Apostolorum, paræ auctoritatis cum verbo Dei, ab ipsis quidem non consignatas literis, scripto tamen traditas ab aliis, et speciatim ab Ignatio in his Epistolis. IGNAT. *quæ exst. omn. curâ Vedelii, Genev. 1623. Apol. cap. i.*

Nullam *παράδοσιν* Apostolicâ reperire licet in Epistolis Ignatii (loquor de illis quæ genuina sunt et non supposita), quæ non in scriptura Apostolica sacrarum literarum, aut totidem verbis, aut saltem eodem sensu, et vi necessariæ sequentiæ exstet. *Ibid. cap. ii.*—

The English reader may satisfy himself touching the character of the writings extant from the pen of Ignatius. They are given, it needs scarcely be observed, among "The Genuine Epistles of the Apostolical Fathers," translated by Archbishop Wake. They have also been presented in an English dress, by Mr. Clementson (Brighton: and London, Baldwin, Cradock & Joy, 1827); and by the Rev. E. Bickersteth, in a volume, entitled "The Christian Fathers of the first and second Centuries"; London, Seeleys, 1838.

serves Suicer, "identical with the written word, and signifies the Holy Scriptures themselves. For example, in Gregory of Nyssa, (*De Virginitate*, cap xi. t. iii. p. 147):

'The Divine Books truly abound with instruction of this nature' (namely, as to the path which terminates in glory); 'and many of the saints exhibit, as a lamp, their walk and conversation to those who live in conformity with the will of God. But it is in every one's power to gather, in rich copiousness, from both the Testaments of the divinely-inspired Scripture, the precepts which relate to this proposed end. For many may be collected, and that abundantly, in the Prophets and the Law, and many in the Evangelical and Apostolical Traditions.'

On this passage, Suicer remarks: "What can be more evident? That which Gregory had before called 'both Testaments,' he afterwards describes as 'the Prophets and the Law,' also 'the Evangelical and Apostolical Traditions;,' from whence even the blindest may perceive, that the written word is designated by the Nyssene father, *tradition*."

The same profound scholar quotes another example from Gregory of Nyssa: (*De Anima et Resurrectione*, t. iii. p. 212.)

"We believe both from the common opinion and from the *tradition* of the Scriptures," that there are unclean spirits.

Greg. Nyssen. cap. xi. de Virginitate, t. iii. p. 147:

Μεστὰι μὲν οὖν αἱ θεῖαι βιβλοὶ τῆς τοιαύτης εἰσιν ὑφηγήσεως, (nempe, quæ sit ratio ac via ad Deum nos deducens), πολλοὶ δὲ τῶν ἁγίων καθάπερ τινὰ λύχνον τῶν ἑαυτῶν βίον τοῖς κατὰ θεὸν πορευομένοις προφαίνουιν· ἀλλὰ τὰς μὲν ἐκ τῆς θεοπνεύστου γραφῆς εἰς τὸν προκείμενον σκοπὸν ὑποθήκας ἔξοστιν ἑκάστῳ πλουσίως ἐξ ἀμφοτέρων τῶν διαθηκῶν ἀναλέξασθαι. πολλὰ μὲν γὰρ ἐν προφήταις καὶ νόμῳ, πολλὰ δὲ ἐν εὐαγγελικαῖς τε καὶ ἀποστολικάῃς παραδόσεσι πάρεστιν ἀφθόνως λαβεῖν.

Plenæ igitur hujusmodi narrationis divinæ literæ, compluresque sancti vitam suam, quasi lumen aliquod, illis ostendunt, qui secundum Deum ambulant. Verùm præcepta quidem multa,

quæ ad hoc propositum pertinent, ex divinitûs inspiratâ utriusque Testamenti scripturâ copiosè satis colligere licet: multa namque in Prophetis et Lege: multa etiam in Evangelicis et Apostol. *traditionibus* abundè percipi possunt.—

Nyssenus de Anima et Resurrectione, t. iii. p. 212. Περὶ σ-
τενται ἐκ τε τῆς κοινῆς ὑπολήψεως, καὶ ἐκ τῆς τῶν γραφῶν
παράδοσεως. *Persuasum est tam ex communi opinione, quàm
ex scripturarum traditione*; nimirum impuros esse spiritus.

Suicer gives examples of the like use of the word, *παράδοσις*, by other Greek Fathers.

To these may be added the following passage from the V. Cat. of CYRIL of Jerusalem: * “But take thou and hold that faith as a learner and in profession, which is by the Church delivered to thee, and is established from all Scripture. For since all cannot read the Scripture, but some as being unlearned, others by business, are hindered from the knowledge of them; in order that the soul may not perish for lack of instruction, in the Articles which are few, we comprehend the whole doctrine of the Faith. This I wish you to remember in the very phrase, and to rehearse it with all diligence among yourselves, not writing it on paper,† but by memory graving it on your heart as on a monument: being watchful, during your exercise, lest haply some of the Catechumens overhear the things delivered to you.‡ This I wish you to keep all through your life as a provision for the way, and besides this to receive no other for ever: whether

* This translation is taken from “A Library of Fathers of the Holy Catholic Church.” ii. vol. Oxford, 1838, p. 57—8.

† The Bened. Editor of Cyril assigns as a reason which prompted this command—an unwillingness, that the symbol of faith should fall into the hands of unbelievers:

Norunt omnes severe cautum fuisse à Patribus, ne symbolum chartis mandaretur, atque ita in infidelium manus deveniret. *Bened. in loc.*

‡ “Cyril in his Procat. num. 12, had before admonished the *Illuminandi*, that they should not repeat to the Catechumens any part of the matter which they were about to hear in the Catecheses.”

Jam superiùs monuerat Procat. num. 12, &c. ne quidquam Catechumenis repeterent de his quæ in Catechesibus audituri essent, &c. *Bened. in loc.*

we ourselves should change and contradict what we now teach; or some opposing angel, transformed into an angel of light, should aim at leading you astray (2 Cor. xi. 14): For, though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed (Gal. i. 8, 9). And for the present, commit to memory the Faith, merely listening to the words; and expect at the fitting season the proof of each of its parts from the Divine Scriptures. For the Articles of the Faith were not composed at the good pleasure of men: but the most important points chosen from all Scripture, make up the one teaching of the Faith. And as the mustard seed in a little grain contains many branches, thus also this Faith, in a few words, hath enfolded in its bosom the whole knowledge of godliness contained both in the Old and New Testaments. Behold, therefore, brethren, and *hold the traditions* which ye now receive, and *write them on the table of your hearts* (2 Thess. ii. 15: Prov. vii. 3).

"Here Cyril," observes the Benedictine editor, "enunciates the creed, which is given on a subsequent page."* The Creed adverted to, is a little shorter than the Nicene Profession of faith; but accurately agrees with it. By *traditions*, therefore, it is evident, that Cyril means the doctrines specified in the Creed he alludes to; which is "made up" of "the most important points chosen from all Scripture,"—to use the language of our author.†—

* Illic Cyrillus tradit symbolum, quod habetur infra pag. 84. *Marg. Annot.* ap. Ben. in loc.

† "By *traditions*," says Milles, "the Fathers often mean nothing else (as Cyril in this passage), than the doctrine of Faith, handed down by the Prophets and Apostles in the Old and New Testaments." Milles, having cited the extract from Greg. Nyss. (*De Anim. et Resurrect.*) already given, quotes another example of the similar use of *παράδοσις*. "Cyril of Alexandria, on the lxvi. chapter of Isaiah, calls the doctrine of the Gospel *παράδοσις*, a *tradition*. 'He wishes them to be mild and patient according to the Evangelical traditions.'"

Per *παράδοσις* sæpe intelligunt Patres, uti hoc loco *Cyrillus*, nihil aliud quam doctrinam Fidei à Prophetis et Apostolis in Veteri Novoque Testamento posteris traditum. * * * Et *Cyrillus Alexandrinus*

The following is the original of the passage from Cyril just quoted :

Πίστιν δὲ ἐν μαθήσει καὶ ἐπαγγελία, κτῆσαι καὶ τήρησον μόνην, τὴν ὑπὸ τῆς Ἐκκλησίας νυνὶ σοι παραδιδομένην, τὴν ἐκ πάσης γραφῆς ὠχυρωμένην. Ἐπειδὴ γὰρ οὐ πάντες δύνανται τὰς γραφὰς ἀναγινώσκειν, ἀλλὰ τοὺς μὲν ιδιωτεία, τοὺς δὲ ἀσχολία τις ἐμποδίζει πρὸς τὴν γνώσιν· ὑπὲρ τοῦ, μὴ τὴν ψυχὴν ἐξ ἀμαθίας ἀπολέσθαι, ἐν ὀλίγοις τοῖς στίχοις τὸ πᾶν δόγμα τῆς πίστεως περιλαμβάνομεν. Ὅπερ καὶ ἐπ' αὐτῆς τῆς λέξεως μνημονεῦσαι ὑμᾶς βούλομαι, καὶ παρ' ἑαυτοῖς μετὰ πάσης σπουδῆς ἀπαγγεῖλαι, οὐκ εἰς χάρτας ἀπογραφομένους, ἀλλ' ἐν καρδίᾳ τῇ μνήμῃ στηλογραφουντας· φυλαττομένους ἐν τῷ μελετᾶν, μή ποὺ τις Κατηχούμενος ἐπακούσῃ τῶν παραδεδομένων. ἔχειν τε ταύτην ἐφόδιον ἐν παντὶ τῷ χρόνῳ τῆς ζωῆς, καὶ παρὰ ταύτην ἄλλην μηκέτι δέξασθαι· μήτε ἂν ἡμεῖς αὐτοῖς μεταθέμενοι, τοῖς νῦν διδασκομένοις ἐναντιολογῶμεν· μήτε ἂν ἄγγελος ἐναντίος, εἰς ἄγγελον φωτὸς μετασχηματισθεὶς, πλανῆσαι σε βούλεται. Κἂν γὰρ ἡμεῖς, ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελισθῇ ὑμᾶς παρ' ὃ νῦν παρελάβετε, ἀνάθεμα ὑμῖν ἔστω. Καὶ τέως μὲν ἐπ' αὐτῆς τῆς λέξεως ἀκούων μνημόνευσον τῆς Πίστεως. ἐκδέχου δὲ κατὰ τὸν δέοντα καιρὸν, τὴν ἀπὸ τῶν θείων γραφῶν περὶ ἐκάστου τῶν ἐγκειμένων σύστασιν. οὐ γὰρ ὡς ἔδοξεν ἀνθρώποις συνετέθη τὰ τῆς Πίστεως· ἀλλ' ἐκ πάσης γραφῆς τὰ καίριώτατα συλλεχθέντα, μίαν ἀναπληροῖ τὴν τῆς Πίστεως διδασκαλίαν. Καὶ ὅνπερ τρόπον ὁ τοῦ σινάπειος σπόρος, ἐν μικρῷ κόκκῳ πολλοὺς περιέχει τοὺς κλάδους· οὕτω καὶ ἡ Πίστις αὕτη, ἐν ὀλίγοις ῥήμασι, πᾶσαν τὴν ἐν τῇ παλαιᾳ καὶ καίνῃ τῆς εὐσέβειας γνώσιν ἐγκεκόλπισταί. Βλέπετε οὖν, ἀδελφοί, καὶ κρατεῖτε τὰς παραδόσεις, ἃς νῦν παραλαμβάνετε, καὶ ἀπογράψασθε αὐτὰς εἰς τὸ πλάτος τῆς καρδίας ὑμῶν.—

Cyril. Hieros. Opera, *Bened.* Paris. 1720. Cat. V. § xii. pp. 77–8.—Oxon. 1703. Cat. V. § vii. pp. 75–6.—

in caput lxvi. *Esaiæ*, *Evangelii* doctrinam vocat παραδόσιν. Πρὸς αὐτὸς βύλεται, καὶ ἀνεξικακούς εἶναι, κατὰ γε τὰς εὐαγγελικὰς παραδόσεις. *Vult eos mites, et malorum tolerantēs esse, juxta traditiones Evangelicas.*—*Not.* apud Oxon. edit. (1703) in loc.

Suicer also furnishes examples of *traditio* being used as "identical with the written word."—"The word, *traditio*," he remarks, "is employed by Cyprian in this very sense,—One or two instances taken from his Works will suffice. When Stephen had observed, '*Let no new practice be introduced, except that which has been handed down*,' Cyprian (Ep. lxxiv. ad Pompejum) thus writes: '*From whence is that tradition? Whether has it come down from the authority of the Lord and the Gospels, or from the commands and letters of the Apostles? For that those things which are written, are to be done, God testifies, and sets before Joshua*, saying: '*The book of this law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all things which are written therein*' (Josh. chap. i. 8). Presently Cyprian remarks: '*If, therefore, it is either commanded in the Gospels, or contained in the Epistles or Acts,—that those abandoning heresy, should not be baptized, but that hands should merely be laid on them in order to penitential discipline, let this divine and holy tradition be observed*.' Thus, in the same Epistle: '*If truth shall in any respect be uncertain and fail, let us return to the fountain-head which is from the Lord, to the Gospels, (ad originem Dominicam et Evangelicam,) and to Apostolical tradition*.* And, a few lines after, he calls it *the sacrament of Divine tradition*.

* The beauty of the entire passage induces me to give it at length, as translated by Marshall:

"They, who simply and honestly mean the truth, and would rid themselves of error, have a short and easy method to both these ends. For if we will apply ourselves to the fountain-head of divine tradition, all human errors will presently disappear; and when we thence discern the method and œconomy of God's holy sacraments; all clouds and darkness will vanish, and the light of truth will break out from under them. Should a pipe, thro' which water was used to be carried in great abundance, be stopped on a sudden, would you not go to the spring which furnished it, and there look out for the reason of the failure? Whether the veins of water which supplied the fountain, were dried up; or whether the streams flowed thence in their accustomed plenty, and were stopped in the middle of their passage; so that if the hindrance of the waters flowing proceeded from any stoppage or leakage in the pipe, it

On these passages, Suicer remarks : " According, therefore, to Cyprian, tradition is two-fold : that of the Lord, and that of the Apostles ;—of these, the former is transmitted in the Gospels ; the latter is revealed in the Epistles."—

Traditionis etiam vox hoc ipso sensu non semel occurrit apud Cyprianum. Unum et alterum testimonium ex eo adduxisse sufficiet.—Epist. lxxiv. ad Pompejum contra Epistolam Stephani, pag. 191. (Edit. Pamel. et Goulart. p. 228.) Cùm Stephanus

might forthwith be repaired, and the water might pass on in the same quantity wherein it came originally from its spring-head—for the several uses of the place it was designed for? Thus should the bishops of God behave upon the present occasion, if we would keep his commandments ; *i. e.* in any case where the truth is shocked or disputed, we should resort to our fountain-head, to the gospel of our Lord, and the tradition of his Apostles ; and thence our conduct should take its rise, from whence our religion and all its ordinances took theirs. Now this tradition tells us, that there is *one God, and one Christ ; one hope and one faith* (Ephes. iv 4, 5, 6) ; and one church and *one baptism* ; which is only in the church, from the unity of which whosoever departeth, must be found in company with heretics ; whom whilst he patronizes against the church, he opposes the truths which are derived to us from this tradition."

In compendio est autem apud religiosas et simplices mentes ; et errorem deponere, et invenire atque eruere veritatem. Nam si ad divinæ traditionis caput et originem revertamur, cessat error humanus, et sacramentorum cælestium ratione perspectâ, quidquid sub caligine ac nube tenebrarum obscurum latebat, in lucem veritatis aperitur. Si canalis aquam ducens qui copiosè priùs et largiter profluebat, subitò deficiat ; nonne ad fontem pergitur, ut illic defectionis ratio noscatur, utrùmne arescentibus venis, in capite unda sicca-verit ; an verò integra indè et plena procurrens, in medio itinere destiterit ? Ut si vitio interrupti aut bibuli canalis effectum est, quo minus aqua continua perseveranter ac jugiter flueret, refecto et confirmato canali ad usum atque ad potum civitatis aqua collecta eadem ubertate atque integritate repræsentetur, qua de fonte profusisicitur. Quod et nunc facere oportet Dei sacerdotes præcepta divina servantes, ut si in aliquo nutaverit et vacillaverit veritas, ad originem Dominicam et Evangelicam, et Apostolicam traditionem revertamur ; et inde surgat actus nostri ratio, unde et ordo et origo surrexit. Traditum est enim nobis, quòd sit unus Deus, et Christus unus, et una spes, et fides una, et una Ecclesia, et baptisma unum, non nisi in una Ecclesia constitutum, à qua unitate quisquis discesserit, cum hæreticis necesse est inveniatur ; quos dum contra Ecclesiam vindicat, sacramentum divinæ traditionis impugnat. —*Edit. cur. Pamel. p. 195.*

dixisset, *Nihil innovetur, nisi quod traditum est*, urgens eum interrogationibus St. Cyprianus ita scribit: *Unde est ista traditio? utrumne de Dominica et Evangelica autoritate descendens, an de Apostolorum mandatis atque epistolis veniens? Ea enim facienda esse, quæ scripta sunt, Deus testatur, et proponit ad Jesum Nave, dicens: 'Non recedet liber legis hujus ex ore tuo, sed meditaberis in eo die ac nocte, ut observes facere omnia, quæ scripta sunt in eo.'* Et mox: *Si ergo aut in Evangeliiis præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, ut à quacumque hæresi venientes non baptizentur, sed tantum manus illis imponatur in pænitentiam, observetur divina hæc et sancta traditio.* Sic in ead. epist.: *Si in aliquo nutaverit et vacillaverit veritas, ad originem Dominicam et Evangelicam, et Apostolicam traditionem revertamur.* Idque mox appellat sacramentum divinæ traditionis. Autore igitur Cypriano, traditio erit duplex: *Dominica et Apostolica*: quarum illa ex Evangeliorum autoritate descendit; ista de Apostolorum Epistolis venit.

The preceding quotations clearly establish the following position:—The words, *παράδοσις* and *traditio*, in the writings of the Fathers, do not necessarily allude to other dogmas beside those contained in the Inspired Volume; but, not unfrequently, are employed, either as synonymous with the Bible itself, or in reference to truths made known therein.—

I beg to call attention to another passage, cited by me, as I found it in Ouseley's "Old Christianity:"*

"Cardinal Cajetan observes: 'If we could have any certainty concerning the origin of indulgences, it would help us much in the disquisition of the truth of Purgatory; but we have not by writing any authority, either of the holy scriptures, or ancient doctors, Greek or Latin, which affords us any knowledge thereof.'" Cap. 2. de Indulg. (Report, oct. p. 133: duod. p. 137).†

* See Ouseley's "Old Christianity," Letter iv. p. 175. Dublin, 1827.

† When I made use of this quotation, I had not, I solemnly declare, the least suspicion, that it was incorrect.

This extract contains a most unjustifiable interpolation.—The words—“of Purgatory”—have been added!!

Anxious to reach the author of so iniquitous a fabrication, I addressed a letter to Mr. Ouseley (now deceased), acquainting him with the grossly corrupted nature of the passage; and requesting that he would communicate to me the name of the work from which he had taken it, added, that, if he could do so, I should readily specify the volume in my intended publication. From his reply, now lying before me, dated April 1, 1839, I transcribe the following lines referring to the extract under consideration:

“I may possibly have mistaken one name for another, or rather quoted from some celebrated writer whom I cannot now remember, who had not, it may be, quoted correctly.”

I should have been glad, if Mr. Ouseley had been able to call to his recollection the book which supplied him with the passage. That Mr. Ouseley, however, stands exonerated from the guilt which necessarily attaches to the authorship of such a misquotation, is clear from the fact, that the extract, with the interpolation, is found in Meagher’s “Popish Mass.”*—I should be very unwilling to arraign the integrity of that lucid writer; but being unable to discover the source from which the fraud in question primarily emanated, I regret that I am under the necessity of appearing to criminate the author of “The Popish Mass.”—

The following is the original:

De Ortu Indulgentiarum, si certitudo haberi posset, veritati indagandæ opem ferret: verùm quia nulla sacræ scripturæ, nulla priscorum doctorum Græcorum aut Latinorum autoritas scripta hunc ad nostram deduxit notitiam: -

Thom. de Vio Cajetan. Opusc. tract. xv. De Indulg. cap. i. Tom. i. p. 129. August. Taurin. 1582.—Opusc. Tom. i. tract. xv. De Indulg. cap. i. Venet. 1580.—Opusc. question. et quodlib. omnia, Venet. 1531. Tom. sec. fol. 46.

* Limerick, 1771, p. 84.

Naturally desirous of accounting for the addition of the words "of Purgatory," it occurred to me, that haply they were at first inserted as explanatory of the subject on which Cajetan was treating, and, that, in process of time, they became incorporated with the quotation. Accordingly, I examined the context: but I do not find, that it has any relation to the doctrine of Purgatory. I am bound, therefore, to acknowledge, that the gross dishonesty of the individual, who, in the first instance, misquoted the extract under review, admits not of the slightest palliation.

NOTES

TO QUOTATION FROM JUSTIN MARTYR, p. 100.

(A) καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἄγρους μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἣ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ.

Et solis, qui dicitur, die, omnium qui vel in oppidis vel ruri degunt, in eundem locum conventus fit, et commentaria apostolorum aut scripta prophetarum, quoad tempus fert, leguntur.

JUSTIN. Phil. et Mart. APOL. DUE et DIALOG. cum notis et emend. *Thirlbii*—Apol. ad Antonin. Pium. *propè finem*. Londin. 1722. p. 97.

(B) That the bread is changed into the body, and the wine into the blood of the Saviour, is but a modified view of transubstantiation.—The doctrine really is this :—That Christ, whole and entire, *body, blood, soul and divinity*, is contained not only in every consecrated host, and in every cup of consecrated wine : but, that, if a single consecrated host be divided into several particles, and a single cup of consecrated wine into several drops, the same Christ, whole and entire, complete in body, blood, soul and divinity, is contained in every single particle of bread, and in every single drop of wine !!!—Passages from the Council of Trent will shew, that I am not ascribing to the Church of Rome opinions, which she does not hold.

“At all times it has been the belief of the church of God, that, immediately after consecration, the true body of our Lord, and his true blood, together with his soul and divinity, are present under the species of bread and wine; but that the body is there under the species of bread, and the blood under that of wine, by virtue of the words of consecration: moreover, that the body is there under the species of wine, and the blood under that of bread, and the soul under both, in virtue of that connection and concomitance, whereby the whole Jesus, who being now risen from the dead, can die no more, is united in all his parts: and the divinity, by that admirable union with the body and soul, which is called hypostatical. It is, therefore, most true, that as much is contained under either species, as under both: for Christ, whole and entire, exists under the species of bread, and under each (divided) particle of that species; and whole under the species of wine, and under its (separated) parts.”*—Sess. xiii. c. iii. De SS. Eucharist. Sacram.

Again:

“If any one shall deny, that, in the venerable Sacrament of the Eucharist, a whole Christ is contained under either species, and under each part of either species, a separation having been made; let him be anathema.”—Sess. xiii. can. iii.

The following is the original of the two preceding extracts:

Semper hæc fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus, verumque ejus sanguinem sub panis et vini specie unà cum ipsius anima et divinitate existere; sed corpus quidem sub specie panis, et sanguinem sub vini specie, ex vi verborum, ipsum autem corpus sub specie vini, et sanguinem sub specie panis, animamque sub utraque, vi naturalis illius connexionis et concomitiæ, quâ partes Christi Domini, qui jam ex mortuis resurrexit non amplius moriturus, inter se copulantur, Divinitatem porrò propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter

* I have taken this translation from “the Faith of Catholics”: 1st edition, p. 245—6. It occurs in the second edition, p. 259—60.

verissimum est, tantundem sub alterutra specie, atque sub utraque contineri. Totus enim et integer Christus sub panis specie, et sub quavis ipsius speciei parte, totus item sub vini specie, et sub ejus partibus existit.—Sess. xiii. De SS. Euchar. Sacram.

Si quis negaverit, in venerabili Sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione factâ, totum Christum contineri; anathema sit.—Sess. xiii. can. iii.

(c) καὶ ἡ τῆς σεμιδάλεως δὲ προσφορά, ὧ ἄνδρες, ἔλεγον, ἡ ὑπὲρ τῶν καθαριζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους οὗ ἔπαθεν ὑπὲρ τῶν καθαίρομένων τὰς ψυχὰς ἀπὸ πάσης πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν παρέδωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τε τοῦ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἡλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι τελείαν κατάλυσιν διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ. ὅθεν περὶ μὲν τῶν ὑφ' ὑμῶν τότε προσφερομένων θυσιῶν λέγει ὁ Θεὸς, ὡς προέφην, διὰ Μαλαχίου ἐνὸς τῶν δώδεκα, Οὐκ ἔστι θελημα μου ἐν ὑμῖν, λέγει Κύριος, καὶ τὰς θυσίας ὑμῶν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδύξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματί μου, καὶ θυσία καθαρὰ, ὅτι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει Κύριος, ὑμεῖς δὲ βεβηλοῦτε αὐτό. Περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν τῶν ἐθνῶν προσφερομένων αὐτῷ θύσιων, τουτέστι τοῦ ἄρτου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου ὁμοίως τῆς εὐχαριστίας, προλέγει τότε, εἰπὼν καὶ τὸ ὄνομα αὐτοῦ δοξάζειν ἡμᾶς, ὑμᾶς δὲ βεβηλοῦν.

Sane quidem similæ quoque oblatio, o viri, dicebam, pro eis qui à lepra purgabantur, ut offerretur tradita, figura fuit panis eucharistiæ, quem in recordationem passionis, quam pro his

sustinuit hominibus quorum animi ab omni purificantur pravitate, Jesus Christus Dominus noster facere præcepit, ut simul gratias ageremus Deo, cùm pro eo quòd mundum cum universis quos complectitur rebus, hominis gratia, crearit, tum ob id etiam quòd ab omni in qua fuimus malitia nos liberarit, ac principatus potestatesque perfecta occiderit occidione per eum qui de consilio et voluntate ejus factus est patibilis. Proinde de sacrificiis a vobis tum oblati Deus, sicuti supra dixi, per Malachiam, unum ex duodecim, ait ; *Non est voluntas mea in vobis, dicit Dominus, et sacrificia vestra non suscipiam de manibus vestris : propterea quòd, ab ortu solis ad occasum usque, nomen meum glorificatum est in gentibus, et in omni loco incensum offertur nomine meo, et victima pura. Quoniam magnum est nomen meum in gentibus, dicit Dominus ; vos autem profanatis illud.* (Malach. i. 10–12.) De nostris vero gentium quæ in omni loco offeruntur sacrificiis, hoc est, pane eucharistiæ, et poculo similiter eucharistiæ, jam tum locutus prædixit, nos quidem glorificare nomen ejus, vos autem profanare.

Cum Tryph. Jud. Dialog. Lond. 1722, pp. 219, 220.

(D) After having quoted Isa. xxxiii. 13–19, Justin Martyr observes :

Οτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προφητείᾳ, περὶ τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμετερος Χριστὸς, ποιεῖν εἰς ἀνάμνησιν τοῦ τε σωματοποιήσασθαι αὐτὸν διὰ τοὺς πιστεύοντας εἰς αὐτὸν, δι' οὓς καὶ παθητὸς γέγονε, καὶ περὶ τοῦ ποτηρίου ὃ εἰς ἀναμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν, φαίνεται. καὶ ὅτι βασιλεία τοῦτον αὐτὸν μετὰ δόξης ὀφόμεθα, αὕτη ἡ προφητεία δηλοῖ.

Quòd quidem in hoc quoque vaticinio de pane agatur, quem Christus nobis noster tradidit, in commemorationem corpora-tionis suæ propter credentes in eum, quorum causa patibilis est factus, facere, et de poculo, quod in recordationem sanguinis sui tradidit gratias agentibus facere, satis apparet. Et quòd regem hunc ipsum cum gloria conspecturi simus, prædictio hæc declarat.—Ibid. p. 290.

(E) In the Epistle to the Hebrews, it is written (xiii. 15):

Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως, which Paul explains by an expression taken from Hosea xiv. 2, according to the Septuagint—τουτέστι, καρπὸν χειλέων—"By him, therefore, let us offer the sacrifice of praise * * , that is the fruit of the lips."—See next verse, and Phil. iv. 18.—

Πυρωθέντες διὰ τοῦ λόγου τῆς κλήσεως αὐτοῦ, ἀρχιερατικὸν τὸ ἀληθινὸν γένος ἐσμὲν τοῦ Θεοῦ, ὡς καὶ αὐτὸς ὁ Θεὸς μαρτυρεῖ, εἰπὼν ὅτι ἐν παντὶ τόπῳ ἐν τοῖς ἔθνεσι θυσίας εὐαρέστους αὐτῷ καὶ καθαρὰς προσφέροντες. οὐ δέχεται δὲ παρ' οὐδενὸς θυσίας ὁ Θεός, εἰ μὴ διὰ τῶν ἱερέων αὐτοῦ. πάντας οὖν οἱ διὰ τοῦ ὀνόματος τούτου θυσίας ἅς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τουτέστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν χριστιανῶν, προλαβὼν ὁ Θεὸς μαρτυρεῖ εὐαρέστους ὑπάρχειν αὐτῷ. τὰς δὲ ὑφ' ὑμῶν, καὶ δι' ἐκείνων ὑμῶν τῶν ἱερέων, γινομένας ἀπαναίνεται, λέγων, Καὶ τὰς θυσίας ὑμῶν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπο ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται, λέγει, ἐν τοῖς ἔθνεσιν, ὑμεῖς δὲ βεβηλοῦτε αὐτό. Καὶ μέχρι νῦν φιλονεικοῦντες λέγετε, ὅτι τὰς μὲν ἐν Ἱερουσαλὴμ ἐπὶ τῶν ἐκεῖ τότε οἰκούντων Ἰσραηλιτῶν καλουμένων θυσίας οὐ προσδέχεται ὁ Θεός, τὰς δὲ διὰ τῶν ἐν τῇ διασπορᾷ τότε δὴ ὄντων ἀπὸ τοῦ γένους ἐκείνου ἀνθρώπων εὐχας προσέσθαι αὐτον εἰρηκεναι, καὶ τὰς εὐχὰς αὐτῶν θυσίας καλεῖν. ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαρισταί, ὑπὸ τῶν ἀξίων γινόμεναι, τέλει μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημί· (ταῦτα γὰρ μόναι καὶ χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρὰς τε καὶ ὑγρὰς, ἐν ᾗ καὶ τοῦ πάθους ὃ πέπονθε δι' αὐτοῦ ὁ Θεὸς τοῦ Θεοῦ μέμνηται, οὗ τὸ ὄνομα βεβηλωθῆναι κατὰ πᾶσαν τὴν γῆν καὶ βλασφημεῖσθαι οἱ ἀρχιερεῖς τοῦ λαοῦ ὑμῶν καὶ διδάσκαλοι εἰργάσαντο, &c.

Verbo nunc vocationis ejus tanquam igne inflammati, verè sacerdotale genus Dei sumus, prout et ipse Deus testatur, perhibens nos quovis loco in nationibus victimas sibi placitas et

mundas offerre. A nemine autem Deus hostias accipit nisi per sacerdotes suos. Universos igitur qui per nomen istius sacrificia (offerunt) quæ Jesus Christus fieri tradidit, hoc est in eucharistia panis et calicis, quæ in loco omni a Christianis fiunt, prævertens Deus gratos esse testificatur. Quæ autem a vobis et per vestros illos sacerdotes offeruntur, renuendo abjicit, inquit; *Et sacrificia vestra non suscipiam ex manibus vestris: quoniam ab ortu solis usque ad occasum, nomen meum glorificatur in gentibus; vos autem profanatis illud* (Mal. i. 10–12). Ac vos ad hunc usque diem studio contendendi allegatis, Deum eos quidem non recepissee victimas, quas Hierosolymis qui tum ibi agebant Israelitæ nominati obtulerunt; eorum autem qui tempore illo ex genere vestro in dispersione erant, acceptas habuisse preces, eum dicere, et orationes illorum sacrificia nominare. Porro supplicationes simul et gratiarum actiones, quæ a dignis peraguntur, solas perfectas esse et Deo charas victimas, ipse quoque affirmaverim. Has verò solas facere Christiani didicerunt, in ipsius etiam alimonie suæ recordatione, aridæ juxta et liquidæ, in qua et passionis, quam pertulit per ipsum Deus Deum, meminit; ejus nomen per terram omnem profanari, et blasphemiis impiè violari, curarunt pontifices populi vestri, et Rabini.—Ibid. Pars Secund. pp. 386, 387.

(F) ὅτι πρῶτον μὲν οὐδὲ νῦν ἀπὸ ἀνατολῶν ἡλίου ἕως δυσμῶν ἐστὶν ὑμῶν τὸ γένος, ἀλλ' ἐστὶ τὰ ἔθνη ἐν οἷς οὐδέπω οὐδεὶς ὑμῶν τοῦ γένους ᾤκησεν. οὐδὲ ἐν γὰρ ὅλως ἐστὶ τὸ γένος ἀνθρώπων, εἴτε βαρβάρων, εἴτε Ἑλλήνων, εἴτε ἀπλῶς ὧτιαν οὖν ὀνόματι προσαγορευομένων, ἢ ἀμαξοβίων, ἢ αἰοίκων καλουμένων, ἢ ἐν σκηναῖς κτηνοτρόφων οἰκούντων, ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται.

Præcipuè cùm ne nunc quidem ab oriente sole ad occasum usque gens vestra sit: sed sunt gentes, ubi nondum vestri generis quisquam habitavit. Atquè ne unum quidem est genus mortaliū, sive barbarorum, sive Græcorum, seu etiam aliorum omnium,

quocumque appellantur nomine, vel Hamaxobiorum, vel Nomadum domo carentium, vel in tentoriis viventium (Scenitarum), et pecoribus vitam tolerantium, inter quos per nomen crucifixi Jesu supplicationes et gratiarum actiones patri et fabricatori rerum omnium non fiant.

(G) οὗτος γὰρ ἐξαίρετος ἱερεὺς, καὶ αἰώνιος βασιλεὺς, ὁ Χριστὸς, ὡς υἱὸς Θεοῦ· οὗ ἐν τῇ πάλιν παρουσίᾳ μὴ δόξητε λέγειν Ἡσαΐαν, ἢ τοὺς ἄλλους προφῆτας, θυσίας ἅφ' αἱμάτων ἢ σπονδῶν ἐπὶ τὸ θυσιαστήριον ἀναφέρεσθαι, ἀλλ' ἀληθινούς καὶ πνευματικούς αἶνους καὶ εὐχαριστίας.

Iste enim est eximius præcipuusque sacerdos, et æternus rex, Christus ipse, ut filius Dei: in cujus secundo adventu ne existimetis Esaiam aut alios prophetas dicere sacrificia sanguinis aut libationum super altari oblatum iri, sed veras atque spirituales laudes et gratiarum actiones.—Ibid. p. 389.

NOTES

TO QUOTATION FROM ORIGEN, p. 113.

(A) Volo vos admonere religionis vestrae exemplis : nostis qui divinis mysteriis interesse consuestis, quomodo cum suscipitis corpus Domini, cum omni cantela et veneratione servatis, ne ex eo parum quid decadat, ne consecrati muneris aliquid dilabatur.

Hom. xiii. in Exod.—Orig. Ben. Tom. ii. p. 176.

(B) Reos enim vos creditis, et recte creditis, si quid inde per negligentiam decadat. Quòd si circa corpus ejus conservandum tantâ utimini cantelâ, et merito utimini : quomodo putatis minoris esse piaculi verbum Dei neglexisse, quàm corpus ejus?

Hom. xiii. in Exod. p. 176.

(C) εἴποι δ' ἂν κατὰ τὸν τόπον γενόμενος, ὅτι ὥσπερ οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, κἄν νομίζεται εἶναι ὑπο Ἰουδαίων κοινόν· οὕτως οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα ἀγιάζει τὸν ἄνθρωπον, κἄν ὑπὸ τῶν ἀκεραιότερων νομίζεται ἀγιάζειν ὁ ὀνομαζόμενος ἄρτος τοῦ κυρίου. καὶ ἔστιν, οἶμαι, ὁ λόγος οὐκ εὐκατοφρόνητος, καὶ διὰ τοῦτο δεόμενος σαφῶς διηγήσεως, οὕτως ἐμοὶ δοκούσης ἔχειν. ὥσπερ οὐ τὸ βρῶμα, ἀλλ' ἡ συνείδησις τοῦ μετὰ διακρίσεως ἐσθίοντος κοινοῖ τὸν φαγόντα· ὁ γὰρ διακρινόμενος, ἐὰν φαγῇ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· καὶ ὥσπερ οὐδὲν καθαρὸν

οὐ παρ' αὐτό ἐστι τῷ μεμιασμένῳ καὶ ἀπίστῳ, ἀλλὰ παρὰ τὸν μiasmὸν αὐτοῦ, καὶ τὴν ἀπιστιάν· οὕτως τὸ ἀγιαζόμενον διὰ λόγου Θεοῦ καὶ ἐντεύξεως, οὐ τῷ ἰδίῳ λόγῳ ἀγιάζει τὸ χρώμενον· εἰ γὰρ τοῦτο, ἡγιάζε γὰρ ἂν καὶ τὸν ἐσθιόντα ἀναξιώς τὸν ἄρτον τοῦ κυρίου, καὶ οὐδεὶς ἂν διὰ τὸ βρώμα τοῦτο ἀσθενῆς, ἢ ἄρρώστος ἐγίνετο, ἢ ἐκοιμᾶτο· τοιοῦτον γὰρ τὶ ὁ Παῦλος παρέστησεν ἐν τῷ· διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς, καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί. καὶ ἐπὶ τοῦ ἄρτου τοίνυν τοῦ κυρίου ἡ ὠφέλεια τῷ χρωμένῳ ἐστίν, ἐπὶ ἁμιάντῳ τῷ νῷ, καὶ καθαρᾷ τῇ συνειδήσει μεταλαμβάνη τοῦ ἄρτου. οὕτω δὲ οὔτε ἐκ τοῦ μὴ φαγεῖν, παρ' αὐτὸ τὸ μὴ φαγεῖν ἀπὸ τοῦ ἀγιασθέντος λόγῳ Θεοῦ καὶ ἐντεύξει ἄρτου, ὑστερούμεθα ἀγαθοῦ τινος, οὔτε ἐκ τοῦ φαγεῖν περισσεύομεν ἀγαθῷ τινι· τὸ γὰρ αἴτιον τῆς ὑστερήσεως, ἢ κακία ἐστὶ καὶ τὰ ἁμαρτήματα· καὶ τὸ αἴτιον τῆς περισσεύσεως, ἢ δικαιοσύνη ἐστὶ καὶ τὰ κατορθώματα· ὥς τοιοῦτο εἶναι τὸ παρὰ τῷ Παύλῳ λεγόμενον ἐν τῷ· οὔτε ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα. εἰ δὲ πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, καὶ τὸ ἀγιαζόμενον βρώμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται· κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, ὠφέλιμον γίνεται, καὶ τῆς τοῦ νοῦ αἴτιον διαβλέψεως, ὁρῶντος ἐπὶ τὸ ὠφελοῦν· καὶ οὐχ ἡ ὕλη τοῦ ἄρτου, ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν τὸν μὴ ἀναξιώς τοῦ κυρίου ἐσθιόντα αὐτόν. καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ καὶ συμβολικοῦ σώματος·

Origen. Comment. in Evangel. sec. Matt. tomus undecimus. Oper. Ben. Paris. 1733, et seq. Tom. iii. pp. 498–500.

Dixerit autem aliquis qui in hunc inciderit locum, quemadmodum *non quod intrat in os coinquinat hominem* (Matt. xv. 11), etiamsi existimetur à Judæis impurum; ita quod ingreditur in os, non sanctificare hominem, etiamsi à simplicioribus existimetur sanctificare, id quod Domini panis appellatur. Et sermo quidem ille minime, opinor, aspernandus est, propterea quæ perspicua indigens explicatione, quæ mihi ita se habere videtur.

Quemadmodum non cibus, sed conscientia ejus qui cum dubitatione comedit, comedentem coinquinat: *Nam qui dubitat, si manducaverit, damnatus est, quia non ex fide* (Rom. xiv. 13); et quemadmodum inquinato et incredulo nihil purum est, non quidem per se, sed propter illius contaminationem et incredulitatem; ita id quod *sanctificatum est per verbum Dei et orationem*, (1 Tim. iv. 5.) non ex se utentem sanctificat; nam si id ita esset, sanctificaret et illum qui indigne Domino comedit, nec ullus propter cibum hunc infirmus factus fuisset, aut imbecillus, aut mortuus; tale enim quidpiam Paulus docuit his verbis; *Ideo inter vos multi infirmi, et imbecilles, et dormiunt multi.* (1 Cor. xi. 10.) Ac proinde in pane Domini utilitas est ei qui utitur, cum, intemerata mente et pura conscientia, panis fit particeps. Sic autem neque bono aliquo privamur, ex eo quod non comedamus de pane per verbum Dei et orationem consecrato, nempe propter ipsam ab esu abstinentiam; neque ex eo quod comedamus, bono aliquo abundamus: nam causa privationis, malitia est et peccata; et abundantiae causa, justitia est et recte facta: ut tale sit id quod à Paulo dicitur his verbis: *Neque enim si manducaverimus, abundabimus, neque si non manducaverimus, deficiemus.* (1 Cor. viii. 8.) Quòd si verò id omne quod intrat in os, in ventrem vadit, et in recessum emittitur, (Matt. xv. 17.) et cibus ipse, per verbum Dei et orationem consecratus, secundum illud quidem ipsum quod materia constat, in ventrem abit, et in recessum ejicitur; secundum orationem autem quæ illi accessit, juxta proportionem fidei, utilis fit, efficitque ut perspicax fiat animus, spectans ad id quod prodest; nec panis materia, sed super eum prolata oratio, ea est quæ illum juvat, qui non indigne Deo hunc comedit. Et hæc quidem de typico, et symbolico corpore.—Ben. Paris. 1733, et seq.

(D) πολλά δ' αὖ καὶ περὶ αὐτὸν λέγοιτο τοῦ λόγου, ὃς γέγονε σὰρξ, καὶ ἀληθινὴ βρώσις, ἣν τινα ὁ φαγὼν πάντως ζήσεται εἰς τὸν αἰῶνα, οὐδενὸς δυναμένου φαῦλου ἐσθίειν αὐτήν· εἰ γὰρ οἶον τε ἦν ἔτι φαῦλον μένοντα ἐσθίειν τὸν γενό-

μενον σάρκα, λόγον ὄντα, καὶ ἄρτον ζῶντα, οὐκ ἂν ἐγέγραπτο, ὅτι πᾶς ὁ φαγὼν τὸν ἄρτον τοῦτον ζήσεται εἰς τὸν αἰῶνα.

Multa autem de ipso Verbo dici queant, quod caro factum est, verusque cibus, quem qui comederit, omnino in æternum vivet, (Joan. i. 14, et vi. 51.) cum nullus malus eum possit comedere : nam si fieri posset, ut in vitiositate perseverans comederet eum qui caro factus est, cūm verbum sit et panis vivus, scriptum non fuisset, *Quicumque manducaverit hunc panem, victurum eum in æternum.*—(Joan. vi. 51.)—*Ibid.* p. 500.

(E) Nam et Dominus panem, quem discipulis dabat, et dicebat eis : *Accipite et manducate* Matt. xxviii. 26), non distulit, nec servari jussit in crastinum. Hoc fortasse mysterii continetur etiam in eo quòd panem portari non jubet in via, ut semper recentes, quos intra te geris, verbi Dei panes proferas.—Hom. v. in Levit. Tom. ii. p. 211.

(F) A passage occurs in "The Faith of Catholics" (1st edition), which is so manifestly hostile to the doctrine in whose support it is adduced, that, when its testimony is pleaded in favour of transubstantiation, I can scarcely help drawing the inference, that the compilers must have depended, to no small extent, on the credulity of their readers.—The following quotation from the writings of TERTULLIAN, is cited in "The Faith of Catholics", pp. 198–9 :

"Professing his ardent desire to eat the pasch, as his own, he (our Saviour) took the bread, and, distributing it to his disciples, he made it his body, saying : *This is my body*, that is, the figure of my body. But it would not have been this figure, had not his body been real ; for a thing void of reality, as is a phantom, cannot be represented by a figure. And if they say, that Christ formed to himself a body of the bread, not having a real body, it was then this bread he was going to sacrifice for us. How stupid is Marcion not to understand that bread was

the ancient figure of Jesus Christ, spoken (speaking) by Jeremiah: *They have devised devices against me, saying, come, let us put wood into his bread*, that is, the cross upon his body. Thus Christ, illustrating the ancient figures, sufficiently declared, by calling the bread his body, what was at that time his intention, that the bread should signify."—*Adversus Marcion*. L. iv. c. xl. p. 733.

This extract, it is almost needless to remark, plainly sets forth its repugnance to transubstantiation:

"He," writes Tertullian, "made it (the bread) his body, saying: *This is my body*, that is, the FIGURE of my body. But it would not have been this figure, had not his body been real; for a thing void of reality, as is a phantom, *cannot be represented by a figure*."

After having, for years, occupied a place in "The Faith of Catholics," as a supporter of transubstantiation, Tertullian has been withdrawn (not unadvisedly) in that character, from the second edition.—On that account, the present observations are not introduced in the *text* of this volume.—

On the expression quoted as from Jeremiah by Tertullian, *let us put wood into his bread*, "The Faith of Catholics" has the following note:—"The reading of the Latin Vulgate—*Mittamus lignum in panem ejus*."—That this version of a particular phrase was made in ignorance of the real force of the original, is apparent from the marginal reading in the authorised Bible:—"Heb. the stalk with his bread."—See Jer. xi. 19.

The quotation from Jeremiah occurring in the Vulgate, as it is cited by Tertullian in the passage before us—I am led to inquire, whether the Latin translation of the Scriptures, pronounced by the fourth session of the Council of Trent to be the Standard-Bible of the Church of Rome, must not have existed at least as early as the days in which Tertullian flourished?—Such a conclusion, though it may be supposed to flow naturally from the premises, is untenable.—Of the Vulgate, portions, no doubt, were extant in the second century. That

translation, however, *as a whole*, must be ascribed to a later age.—The truth of this position I shall rest on the authorities of Popes Sixtus the fifth and the eighth Clement. The former in the Bull, ‘*Æternus ille*,’ prefixed to his celebrated Vulgate, writes thus :

“For (as the tradition has been handed down to us, from hand to hand as it were, from our ancestors), some of the books which are contained in it (the Vulgate), are preserved from that common and most ancient Latin edition, which is called by *St. Jerome*, the Vulgate edition—by *St. Augustine*, the Italic—by *St. Gregory*, the Old translation : which also *St. Augustine* deemed even preferable to the numerous versions, which at that time were in use ; because it was more literal, while it retained the force of the original :—others of them have been adopted from the translation made by *St. Jerome* ; to which books, therefore, how great a share of estimation is due, will be easily understood by him, who acknowledges the eminence of their interpreter.”

“Qui namque in ea” (Vulgata) “libri continentur (ut a maioribus nostris quasi per manus traditum nobis est) retenti sunt partim ex communi, et antiquissima quadam editione Latina, quam sanctus *Hieronymus* Vulgatam editionem, *B. Augustinus* Italiam, sanctus *Gregorius* Veterem translationem appellant, quam sanctus itidem *Augustinus* cæteris, quæ tunc plurimæ in usu erant, etiam preferendam censuit, quod esset verborum tenacior cum perspicuitate sententiæ ; partim ex sancti *Hieronymi* translatione adsciti fuere, quibus incirco quantus honor deferendus sit, is facile intelligit, qui eorum interpretis dignitatem agnoscit.”—A copy of this Vulgate is in the Library of Trinity College, Dublin.

“The Preface to the Reader,” in the Clementine Vulgate, states in almost the words employed by Sixtus :

“For (as the tradition has been handed down to us, from hand to hand as it were, from our ancestors), some of the books which are contained in it (the Vulgate), have been taken from

the translation made by St. JEROME, or from his amended Bible ; some of them are retained from that most ancient Latin edition, which is called by St. JEROME the common and Vulgate,—by St. AUGUSTINE, the *Italic*—by St. GREGORY, the Old translation.”

“Qui namque in ea Libri continentur (ut a majoribus nostris quasi per manus traditum nobis est) partim ex sancti HIERONYMI translatione, vel emendatione, suscepti sunt ; partim retenti ex antiquissima quadam editione Latina, quam S. HIERONYMUS communem et Vulgatam, sanctus AUGUSTINUS *Italiam*, sanctus GREGORIUS Veterem translationem appellat.”

From the preceding attestations, therefore, it is manifest, that, while parts of the Vulgate were retained from the *Old Italic Bible* which existed in the days of Tertullian—other parts of it have been adopted from the version made by Jerome, at the end of the fourth century. It may also be remarked, that, inasmuch as some of the books, contained in it, are preserved from the *Old Italic translation*, the ordinary boast, that the Vulgate and the Hieronymian Bible are one and the same, is, as was observed by the Rev. GEORGE HAMILTON,* at once overthrown.

* *Christian Examiner*, Dublin, vol. v. p. 278.

NOTES

TO CREED OF PIUS IV, EXAMINED, p. 122.

(A) IN the passage which has been excluded from the Creed of Pius, an expression occurs, which deserves especial consideration.—The words “my *subjects*,” have, perchance, led the ordinary reader to imagine, that the clause in which they are found, could be uttered only by Kings and Princes. The Creed adverted to, however, is not the form of oath, in which Sovereigns who are members of the Latin communion, swear allegiance to the Papal See.*—The Church of Rome is, in truth, one great kingdom, which, except from motives of expediency, admits of no rival power.† In the confederacy in which she is engaged, against the liberties of mankind,—her priesthood, while they, in turn, would fain lord it over their fellows, are, themselves, the *subjects* of their respective bishops.—“This language,” it may, perhaps, be urged in reply, “faithfully describes the episcopal arrogance of ages which have long since passed away. But the haughty spirit of Romish churchmen has been softened down by the ameliorating influence of time and the circulation of knowledge.”—The following document may serve to shew, that all such expectations are merely visionary.

* For the form of oath, used by Kings at their coronation, see *PONTIFICALE ROMANUM*, p. 228, Romæ, 1595.

† See *Digest of Evidence*, Part ii. p. 21, et sq.

In the year 1835, the Romish chaplain to the gaol of the County of Waterford was dismissed by the Grand Jury, and the priest of the parish in which the gaol is situated, appointed in his room. This exercise of legitimate authority on the part of the Grand Jury, gave umbrage to Dr. Abraham, the then titular bishop of the diocese. That prelate, accordingly, addressed to the foreman, a letter couched in these terms :

Clonmel, July 28, 1835.

SIR,—I never was more astonished than on seeing a document, purporting to be a decree of the County of Waterford Grand Jury, passed at the last assizes ; a document as slovenly in its verbiage as it was arrogant in its conception. This conduct may well become the mild meridian of Elizabeth's reign, but certainly ill accords with the vaunted liberality of modern jurists. What ! a box of laymen to usurp the patronage of a Catholic bishop ! I can scarcely believe it. But, to guard against the possibility of any infringement on my rights, I now tell you, as foreman of that said grand jury, that no other priest but the Rev. Mr. Prendergast shall dare officiate as chaplain to the county gaol, and this you may publish from the highest to the lowest places. What right had a grand jury to dispose of my subjects in the fulness of their wisdom ? and this without a single appeal to the proper authority ! The world shall see, by the result of this very affair, not only the usurping propensity of that said jury, but also its impotence in ecclesiastical affairs. I mean nothing *personal* in this address, but really I can with difficulty restrain my feelings on such a subject, *and in such times as these*.

I am, Sir, your obedient servant,

✕ W. ABRAHAM.*

“ The youths intended for holy orders are ” also “ called *subjects* of the bishop.”† Thus Dr. Doyle, in his evidence before the Commons' Committee in 1825, stated : “ The funds belonging to our Irish College in France, or rather the management of

* *Waterford Mail*, 5th August, 1835.

† Phelan and O'Sullivan's *Digest*, &c. Part ii. p. 23.

them, was for some time vested in a kind of board at Paris, and this board consisted of men who mismanaged our property very much; they placed in the seminary there, which belongs to the Irish, men in whose morals or capacity, we had no confidence; and whilst the management of the seminary continued in the hands of this bureau, many of the Irish prelates were unwilling to send *subjects* there. It would not be in my power to give an account of students at foreign universities; it is only by application to the several bishops of Ireland, whose *subjects* are upon the continent, that such account can be furnished.”*

I beg to call attention to one other document relating to the present subject.—

In the year 1825, the Rev. Dr. MacSweeney, then Professor of Logic in the College of Carlow, challenged some of the leading advocates of the Hibernian Bible Society to an oral discussion. In the letter which the reverend gentleman published on that occasion, it is affirmed, that he had not ascertained the opinion of his diocesan relative to the proposed controversy; but, that wishing to guard against the possibility of incurring episcopal displeasure, he had resigned his office in the College:

“As I happen (writes the learned Professor) to be a *subject* of his (Dr. Doyle’s), in order that my offer of battle may not clash with his authority, I hereby resign my place in the College of Carlow, and withdraw myself from his jurisdiction. Such persons as know the distinction necessarily to be made between a *subject* of a diocese, by *birth*, and a *subject*, such as I am, merely by *domicile*, will easily perceive, that by acting in this manner, I do not by any means commit a breach of that respect and obedience which a clergyman owes to his existing superior.”†

According to the foregoing testimony, a Romish priest may be the subject of his bishop, as well by birth, as by ecclesiastical regulation.

(B) That Messrs. Berington and Kirk did not intend to

* Phelan and O’Sullivan’s *Digest*, &c. Part ii. p. 23.

† *Ibid.* p. 24.

present a mere abstract of the Romish faith, is evident from the heading of the Paper which has called forth these strictures :—It is as follows in both editions of “The Faith of Catholics :”

“*The following Creed or Profession of Faith, containing the principal points of Catholic Belief, was promulgated by Pope Pius IV. in 1564, the year after the close of the Council of Trent, and agreeably to what the Council had suggested. It goes under the name of Pius, and is subscribed by Catholics on several occasions.*

CREED OF PIUS IV.”

“THE FAITH OF CATHOLICS,” 1st edit. p. 453: 2nd, p. 452.

That I may not, however, appear to convey an idea, which, I am aware, is untenable—namely, that, *in the Profession of faith under discussion*, each individual member of the Church of Rome pledges himself, as far as his ability may extend, to propagate her doctrines,—I think it of moment to specify the persons, who are bound, and that on oath, by the Creed of Pius IV.

This symbol was first published in the Bulls, “*In sacrosancta*” and “*Injunctum nobis* :” and, agreeably to these unrepealed authorities, must be professed and sworn to, by several *lay*, as well as ecclesiastical, members of the Church of Rome.* Who the persons are, therefore, on whom the Creed of Pius IV. is obligatory, will, it is needless to say, be best ascertained, from an examination of the Papal Edicts which were issued with express reference to that formulary.

The style of the Bull, “*In sacrosancta*,” is so involved, that a *compendium* of its second and third sections may be given with advantage, ere the *paragraphs themselves*, connected with the subject in hand, shall be laid before the reader :

“Doctors, Masters, Teachers,† and other Professors of any faculty whatsoever, as well cleric as lay, and Regulars, as well

* The xxxiii Constitution of Gregory xiii., headed, “ *Professio Orthodoxæ fidei à Græcis emittenda*,” contains the Creed of Pius IV., and that alone.—CHERUBIN. BULLAR. Tom. ii. p. 403.

† Regentes. Regens, Professor qui docet in Academiis.—Du Cange.

the elected, as those to be elected, to chairs and lectureships of public studies, cannot exercise a faculty of the kind, unless a previous profession of the Catholic faith have been publicly sworn to, according to the form to be afterwards inserted herein. Nor can Rectors of Studies, and other superiors be chosen; nor can even the Counts Palatine themselves, admit any Scholars whatsoever to any degree in the same faculties, except the aforesaid conditions have been observed, &c.”

I have taken this abridgment from the COMPENDIUM of the BULLARIUM, by *Flavius* Cherubini. The following is the original :

Doctores, Magistros, Regentes, ac cæteros cujuscumque facultatis professores, tam Clericos, quàm laicos, et Regulares, ac ad cathedras, et lecturas publicorum studiorum tam electos, quàm eligendos, ejusmodi exercere non posse, nisi prævia fidei Catholicæ publica, jurataque professione, juxta formam successivè hîc inserendam. Neque Rectores Studiorum, et alii superiores elegantur; nec etiam ipsi Palatini Comites, Scholares quoscumque ad ullû gradum in eisdem facultatibus admittere possint, nisi servatis præmissis, &c.—Bullarii. Compendium. cur. *Flav.* Cherub. Tom. ii. p. 45 :

“ PIUS, BISHOP,

“ Servant of the servants of God, for a perpetual memory of the thing.

“ In the holy chair of St. Peter, Prince of the Apostles, * * * *

“ § 2. Wherefore, being desirous of establishing this purity of Faith, as an essential basis, as well in teaching, as in acquiring, the sciences and learning of all kinds whatsoever: and wishing to guard against the minds of some young men (who are greedy of novelty), being dashed against the dangerous rocks of flattering heresies; we, of our mere motion, and from our assured knowledge, and by the plenitude of Apostolical power, decree and ordain, that, henceforth, no Doctor, Master, Teacher, or other Professor of any art or faculty whatsoever, whether he be cleric, or lay and secular, or be a regular in any order, shall

obtain, in any University of general Studies, or in the Public Schools, or elsewhere, a reader's chair, either ordinary or extraordinary, or retain it if already obtained; or, in any cities, lands, towns, and places whatsoever, even in Churches, Monasteries, or Convents of Regulars of whatsoever order, shall publicly or privately, in any manner, profess Theology, canonical or civil censorship, Medicine, Philosophy, Grammar, or other liberal arts, or hold or exercise any lectures in faculties of this kind.—

“§ 3. And that Doctors themselves, or Rectors, Chancellors, or other heads of said Universities and Schools, and also the Counts Palatine, or other special persons, deriving, though from ourselves and the Apostolic See, or from whatsoever other quarter, authority to promote learned men to these Degrees, shall not receive and admit scholars, as well lay as clerical, and regulars of whatsoever order, or any others, how greatly learned soever they may be,—to take out any degree in said faculties.—

“§ 4. And that the Doctors, Masters, and Scholars, shall not proceed to the election of Rector or Chancellor to an University or School; nor shall the Scholars themselves, or others how greatly learned soever, and otherwise qualified, be able to take out, openly or privately, degrees of this kind, or any of them, unless the Doctors and Teachers, Masters and other Professors already appointed to chairs and lectureships, be bound, if residing in Italy, within three months, if beyond it, within six months, to be reckoned from the publication of these presents,—and others hereafter to be appointed to Chairs and other lectureships in the same place,—previously to their reception, openly and solemnly, in presence of the Rector or other superiors, to profess, in words conceived according to the tenor of the form written below, the same Catholic faith. But those to be elected as Rectors or Chancellors, shall, before their election, or at least admission, make the same profession, in presence of the Ordinary of the place, or of his Vicar in Spirituals. And Scholars, and the others aforesaid, who are to be promoted, shall, before their promotion, set forth the like profession, in

presence of the Ordinary, or his Vicar, or the Doctors, or others promoting—there having been, in all these cases, moreover, a previous process—or due inquest,* so much as shall appear to satisfy them, having been before, through the Ordinaries of the several places, or their Vicars, rightly made, of the Rectors, Chancellors, Doctors, Lecturers, and those to be promoted,—touching Religion and the Catholic Faith. And moreover, by the tenor of these presents, we permanently decree and ordain, with Apostolic authority, that a public instrument be drawn up, and that mention and relation be made, word for word, concerning the process, or inquest, and profession of faith required from those to be advanced to a doctorship or other special degree of the kind.

“§ 5. Moreover, we strictly enjoin all and singular, the Rectors, Doctors, and other Superiors, of said Universities and Schools, and those having from other sources the faculty of promoting to a doctorate,—of whatsoever state, degree, order, condition, and pre-eminence they may be, even though they shine with Episcopal, Archiepiscopal, Patriarchal, or greater dignity, even with the honour of a Cardinalship, and Ducal or other, even Royal and Imperial authority—that they, respectively, do not suffer any one to obtain, on other conditions, chairs, or lectureships, in universities, cities, or towns, or other places, which are subject to them either in spirituals or temporals, or to be promoted to degrees,—in virtue of holy obedience, and under the interdict, *ab Ingressu Ecclesiæ*,—from entering the Church—as far as relates to Superiors—but with respect to inferiors, under the penalties which the disobedient in that very matter incur, namely, the excommunication already decreed—also deprivation of all and singular the dignities, benefices, offices, and ecclesiastical feudals† in whatsoever manner obtained by them,—and disqualification for these and such like, hereafter to be obtained.

* *INFORMATIO*, Gall. *Information*, *Inquisitio*.—Du Cange.

† *FEUDUM ECCLESIASTICUM*, ‘nec census nec servitium militare debet. sed tantum obsequium precum pro salute Principis.’—Ap. Du Cange.

“§ 6. And whatsoever receptions, promotions, elections, and admissions take place,—a process and assured cognizance touching Religion and the Catholic Faith, as is aforesaid, not having preceded them—we declare such to be null and void, and of no force or weight, and that it shall not be lawful for any one so promoted, to vote either judicially or extrajudicially.

* * * *

“§ 9. * * * *

“But the form of said profession of faith is as follows ;

“I. N. with a firm faith believe and profess, &c. &c.

* * * *

“Given at St. Peter’s, at Rome, in the year of our Lord, 1564, the 13th day of November, and fifth year of our Pontificate.”—

The following is the original :

PIUS EPISCOPUS,

Servus Servorum Dei, ad perpetuam rei memoriam.

In sacrosancta B. Petri Principis Apostolorum Cathedra,

* * * *

§ 2. Idcirco hanc Fidei puritatem, scientiis, doctrinisque quibuslibet, tum tradendis, tum addiscendis, tanquā necessariam basim, constituere, et ne simplicia nonnullorum adolescentium, res novas audiendi cupidorum, ingenia in naufragos blandientium hæresum scopulos imprudenter impingant, occurrere cupientes ; Motu proprio, et ex certa scientia nostra, ac de Apostolica potestatis plenitudine, quòd deinceps nullus Doctor, Magister, Regens, vel alius cujuscumque artis, et facultatis professor, sive clericus, sive laicus ac sæcularis, vel cujusvis Ordinis regularis sit, in quibusvis Studiorum generalium Universitatibus, aut Gymnasiis publicis, aut alibi ordinariam, vel extraordinariam lectoris Cathedram assequi, vel jam obtentam retinere, seu alias, Theologiam, canonicam vel civilem censuram, Medicinam, Philosophiam, Grammaticam, vel alias liberales artes, in quibuscumque Civitatibus, Terris, Oppidis, ac locis, etiam in Ecclesiis,

Monasteriis, aut Conventibus Regularium quorumcumque, publice vel privatim quoquomodo profiteri, seu lectiones aliquas in facultatibus hujusmodi habere, vel exercere.

§ 3. Neque Doctores ipsi, aut Universatū, seu Gymnasiorum eorundem Rectores, Cancellarii, vel alii superiores, sed nec etiam Palatini Comites, aut alii particulares facultatem eruditos viros ad eosdem gradus promovendi, etiam à nobis, et Apostolica Sede, vel aliàs undecumque habentes, scholares, tàm laicos quàm clericos, et cujusvis Ordinis regulares, vel alios quoscumque quantalibet eruditione præditos, ad ullum gradum in eisdem facultatibus suscipiendum recipere et admittere.

§ 4. Neque Doctores, Magistri, et Scholares, ad electionem alicujus in Rectorem, vel Cancellarium Universitatis, aut Gymnasii procedere; Nec ipsi Scholares, vel alii quantumlibet docti, et alioqui habiles, gradus hujusmodi, vel eorum aliquem, palam vel privatim, recipere valeant, Nisi Doctores videlicet, ac Regentes, Magistri, et alii professores jam ad Cathedras et lecturas recepti, in Italia infra tres, extra verò illam infra sex menses à die publicationis præsentium computandos, reliqui verò ad Cathedras, et alias lecturas ibidem in posterum assumendi ante illorum receptionem, in Rectoris vel aliorum Superiorum, eligendi autem in Rectores vel Cancellarios ante illorum electionem, vel saltem admissionem in Ordinarii loci, vel ejus in Spiritualibus vicarii. Ac promovendi Scholares et alii præfati ante illorū promotionem in eisdem Ordinarii, seu ejus Vicarii, aut Doctorum, aliorumve promoventium manibus, prævio etiā processu, vel debita informatione, quantum eis sufficere videbitur, super Religione, Fideque Catholica, Rectorum, Cancellariorum, Doctorum, Lectorum, et promovendorum eorundem, per ipsos Locorum Ordinarios, vel eorum Vicarios rite facta præcedente, eandem Catholicā fidem, verbis, juxta formæ infrascriptæ tenorem conceptis, palam et solemniter profiteri teneantur. Et desuper instrumentum publicum confici, ac de processu, seu informatione et fidei professione in privilegio Doctoratus, vel alterius gradus hujusmodi specialis, ac de verbo ad verbum mentio et relatio

feri debeat, auctoritate Apostolica tenore præsentium perpetuo statuimus et ordinamus.

§ 5. Ac omnibus et singulis earundem Universitatum et Gymnasiorum Rectoribus, Doctoribus, et aliis Superioribus, ac aliàs facultatem doctorandi habentibus, cujuscumque status, gradus, ordinis, conditionis et præeminentiæ fuerint, etiam se Episcopali, Archiepiscopali, Patriarchali, vel majori dignitate, etiam Cardinalatus honore, ac Ducali vel alia etiam Regia et Imperiali auctoritate præfulgeant, ne quem in Universitatibus, Civitatibus, oppidis, vel aliis locis sibi, in spiritualibus vel temporalibus subjectis, aliter Cathedras, aut alias lectiones retinere, consequi, vel ad gradus promoveri respectivè patiantur, in virtute sanctæ obedientiæ, et sub interdicto ab ingressu Ecclesiæ, quo ad Antistites, quo verò ad inferiores, sub excommunicationis latæ sententiæ, necnon privationis omnium et singulorum dignitatum, beneficiorum, officiorum, et feudorum ecclesiasticorum per eos quomodolibet obtentorum et inhabilitatis ad illa et alia in posterum obtinenda, eo ipso per contrafacientes incurrendis pænis districtius inhibemus.

6. Ac quascumque receptiones, promotiones, electiones, et admissiones absque processu certaque de Religione et Fide Catholica notitia, ac dicta fidei professione, sic ut præfertur, præcedente, pro tēpore factas, nullas, invalidas, nulliusque roboris vel momenti esse, neque cuiquam in judicio vel extra suffragari posse.

* * * *

§ 9. * * * *

Forma autem dictæ professionis Fidei hæc est.

Ego N. firma fide credo et profiteor, &c. &c. &c.

* * * *

* * * *

Datum Romæ apud Sanctum Petrum. Anno incarnationis Dominicæ, millesimo quingentissimo sexagesimo quarto, idibus Novembris, Pontificatus nostri Anno 5.

PII QUART. *Constit.* lxxxviii. Cherub. Bullarium, Tom. ii. p. 128. Rom. ex Typogr. Cam. Apos. 1617. Superior. Permis.

The extracts from the Bull, "*Injunctum nobis*," to which I am desirous of calling attention, are these :

"PIUS, BISHOP,

"Servant of the servants of God, for a perpetual memory of the thing.

"The office of Apostolical service enjoined on us requires, that, without delay, we hasten to execute. to the praise and glory of Almighty God, those things, with which, for the provident direction of his Church, He designed to inspire, from on high, the holy Fathers assembled in his name. When, therefore, according to the ordinance of the Council of Trent,* all persons, who shall henceforth be set over Cathedrals and superior Churches, or shall be provided for out of their dignities, canonries, and other ecclesiastical benefices whatsoever, having cure of souls, are bound to make a public profession of the orthodox faith, and to promise and swear, that they will continue in obedience to the Roman Church.

"§ 1. We also, being willing, that the same should be observed by whatsoever persons, who, under whatsoever name or title, shall be provided for out of Monasteries, Convents, Houses, and other places whatsoever, of every order of regulars, even of the military orders ;† and for this purpose, in order that the profession of the one same faith may be uniformly exhibited by all, and that a certain and one form alone may be known to all—that a want of our solicitude in this regard should be felt as little as possible by any one—with Apostolic authority, and by the tenor of these presents, we most strictly command, that the form itself made known in these presents, be published, and in all nations be received and observed by those, to whom, according to the decrees of the Council itself, it relates, and by others aforesaid, and that, under the penalties decreed

* Sess. xxiv. cap. 12.

† Hospitalers of St. John of Jerusalem, Teutonic Knights, &c.

by said Council against the disobedient, the aforesaid profession of faith be solemnly made according to this and no other form, in the following manner :

“ I, N. with a firm faith believe, &c. &c.

*

*

*

*

“ Given at St. Peter's at Rome, in the year of our Lord, 1564, the thirteenth day of November, and fifth year of our Pontificate.”*

* See also *PONTIFICALE ROMANUM*, Clement. VIII. jussu restitut. *Ordo ad Synodum*, p. 603, Romæ, 1595: in which it is enjoined, that the members of a Synod, on whom the Creed of Pius is binding, shall, in the words of that symbol, swear attachment to the faith of Rome.—Previously to the restitution of the *PONTIFICALE ROMANUM* by Clement, several French Provincial Councils (for reference to which, I am indebted to the *CATECHISMUS CONCIL. TRIDENT.* Lyons and Paris, 1830, p. 694), opened their proceedings by the formal enunciation of the Creed of Pius IV.—namely, the Council of *Bordeaux*, held in 1583 (*Labb. et Cossart. Tom. xv. col. 946*); that of *Turin*, held in the same year (*Ibid. col. 1004*); that of *Bourges*, held in 1584 (*Ibid. col. 1068*); that of *Aquitaine*, held in 1585 (*Ibid. col. 1121*); and that of *Toulouse*, held in 1590 (*Ibid. col. 1379*).—These precedents were followed by the Council of *Narbonne*, 1609 (*Ibid. col. 1575*).—A decree which the Provincial Council of Toulouse enacted, touching the symbol under discussion, is as follows :

“ Whosoever shall henceforward be appointed either to the Archbishopric of Toulouse, or to the bishoprics of the Province, shall, at their consecration and election, make, on oath, this same profession of faith. Those who obtain, or shall obtain benefices—abbots, heads of monastic communities of the same rule,* doctors of academies, masters, professors, and those, who, in academies, schools, or monasteries, at present teach, or hereafter shall teach, publicly, any science and art—and those who shall obtain any degree in any faculty; and, in fine, those who shall be admitted either as preachers, or to holy orders, shall before a notary and two witnesses under controul of the bishop or his vicar, openly and solemnly bind themselves by this same profession of faith; which said profession, having been arranged by said notary into the public tables, shall be carefully transcribed in a book to be kept in the episcopal archives.”—

Quicumque deinceps, aut archiepiscopatum Tolosanum, aut ad Tolosanæ provinciæ episcopatus assumuntur, in ipsa sua consecratione, et cooptatione

* Cœnobium (monasterium) appellari non potest, nisi ubi plurimorum cohabitantium degit unita communio.—*Cassianus* ap. Du Cange.

PIUS EPISCOPUS,

Servu. Servorum Dei, ad perpetuam rei memoriam.

Injunctum nobis Apostolicæ servitutis officium requirit, ut ea quæ Dominus Omnipotens, ad providam Ecclesiæ suæ directionem, sanctis Patribus in nomine suo congregatis divinitus inspirare dignatus est, ad ejus laudem et gloriam incunctanter exequi properemus. Cum itaque juxta Concilii Tridentini dispositionem,* omnes quos deinceps Cathedralibus, et superioribus Ecclesiis præfici, vel quibus de illarum dignitatibus, canonicatibus, et aliis quibuscumque beneficiis ecclesiasticis, curam animarum habentibus, provideri continget, publicam orthodoxæ fidei professionem facere, seque in Rom. Ecclesiæ obedientia permansuros spondere et jurare teneantur.

§ 1. Nos volentes etiam per quoscumque, quibus de Monasteriis, Conventibus, Domibus, et aliis quibuscumque locis regularium quorumcumque Ordinum, etiam Militiarum, quocumque nomine vel titulo providebitur, idem servari, et ad hoc ut unius ejusdem fidei professio uniformiter ab omnibus exhibeatur, unicaque et certa illius forma cunctis innotescat, nostræ sollicitudinis partes in hoc alicui minime desiderari, formam ipsam præsentibus annotatam, publicari, et ubique gentium per eos ad quos ex decretis ipsius Concilii, et alios prædictos spectat, recipi et observari, ac sub pænis per Concilium ipsum in contravenientes latis, juxta hanc et non aliam formam professionem prædictam

hanc eandem fidem jurati præstabunt. Qui beneficia obtinent, quique obtenturi sunt, abbates, cœnobiorum præfecti, academiæ doctores, magistri, regentes, iique qui scientiam aliquam artemque publice, in academiis, gymnasiis, monasteriis, aut in præsentia docent, aut posthac edocturi sunt, quique gradum aliquem in quavis facultate consequentur, et ii demum qui vel ad conciones, vel sacros ordines admittentur, coram notario et duobus testibus in manibus episcopi, vel ejus vicarii, hac eadem fidei professione palam solemniterque se obstringent: quæ posthac in tabulas publicas ab eodem notario digesta, libro in episcopali archivo asservando diligenter describetur.

CONC. PROV. TOLOS. Pars. Prim. *De Fidei Profess.* SACROS. CONCIL. cur. LABB. et COSSART. Tom. xv. col. 1381.

* Hæc dispositio Cœc. Trid. est in c. xii, sess. xxiv.

solemniter fieri, auctoritate Apostolica tenore præsentium districte præcipiendo mandamus hujusmodi sub tenore.

Ego N. firma fide credo, &c. &c.

* * * * *

Datum Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ, millesimo quingentesimo sexagesimo quarto, idib. Novemb. Pontificatus nostri Anno 5.—*Const.* lxxxix.—*Ibid.* p. 129.

NOTES

TO CONCLUSION, p. 124.

The following is the title of the Bourdeaux Testament, together with the Archiepiscopal *Permission* prefixed to it ;

LE NOUVEAU TESTAMENT DE NOTRE SEIGNEUR JESUS CHRIST. Traduit de Latin en François, Par les Theologiens de Louvain, A BOURDEAUX, Chez Jacques Mongiron-Millanges, Imprimeur du Roy, et du College. MDC.LXXXVI. *Avec Approbation et Permission.*

PERMISSION.

LOUIS D'ANGLURE DE BOURLEMONT, PAR LA GRACE DE DIEU ET DU SAINT SIEGE APOSTOLIQUE ARCHEVEQUE DE BOURDEAUX, PRIMAT D'AQUITAINE. Nous permettons à la Veuve de G. De la Court, Jacques Mongiron-Millanges, Elie Routier, Simon Boè, et à N. de la Court, Marchands Libraires de la presente Ville ; de faire Imprimer le Noveau Testament de Nôtre Seigneur Jesus Christ, traduit de Latin in Francois, revû et exactement corrigé. Donné à Bordeaux dans Nôtre Palais Archiepiscopal, le 17. Juillet 1686.

Louis Arch. de Bordeaux. *Par Commandement de Monseigneur Cosson* Secrétaire.*

* This Testament professes to have been sanctioned by the Doctors of Divinity in the University of Bourdeaux. As the date, however, of their

I shall place a few of the corruptions in juxta-position with the authorised version :

ACCORDING TO THE AUTHORIZED VERSION.

“As they ministered to the Lord, and fasted.” Acts xiii. 2.

“If any man’s work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire.” 1 Cor. iii. 15.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.” 1 Tim. iv. 1.

“All unrighteousness is sin : and there is a sin not unto death.” John, 1 Ep. v. 17.

Acts xiii. 2 :

Or comme ils offroient au Seigneur le Sacrifice de la MESSE, et qu’ils jeûnoient, le S. Esprit leur dit.

1 Cor. iii. 15 :

Si l’œuvre de quelqu’un brule, il en portera la perte, mais il

ACCORDING TO THE VERSION IN THE BOURDEAUX TESTAMENT.

“As they offered to the Lord the *SACRIFICE* of the *MASS*, and fasted.”

“If any man’s work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by the fire of *PURGATORY*.”

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the *ROMAN* faith.”

“All unrighteousness is sin : but there is a sin which is not *MORTAL*, but *VENIAL*.”

“*attestation*” precedes, by a considerable length of time, the year in which the Testament was published, I do not lay much stress on the document, though prefixed to the work. The following is an accurate transcript of it :

Nous sous-signés Docteurs en Theologie de l’Université de Bordeaux, attestons que la presente version Francoise du Nouveau Testament Latin reveu et approuvé de l’Eglise Catholique, Apostolique et Romaine, faite par les Docteurs Theologiens de l’Université de LOUVAIN, et depuis par l’Ordonnance de Sa Majesté Tres-Chretienne, reveüe et approuvée par plusieurs Docteurs en Theologie de l’Université de Paris, et par la permission des Superieurs et Magistrats, plusieurs fois imprimée, est tres-utile a tous ceux qui avec permission des Superieurs, seront capables de la lire. En foy dequoy avons signé la presente attestation, A Bourdeaux ce ii. Fevrier 1661.—
LOPES Chanoine Theologal, De l’Eglise Metropolitaine. GERMAIN Carme.

sera suavé quant a luy, ainsi toute fois comme par le feu du Purgatoire.

1 Tim. iv. 1 :

Or l'Esprit dit clairement, qu'es derniers temps quelques uns se separeront de la foy Romaine.

1 Jean. v. 17 :

Toute iniquité est peché, mais il y a quelque peché qui n'est point mortel, mais veniel.—

Some other instances of most daring perversion are annexed, the additions to the sacred text being printed in Italics :

Luke ii. 41 :

Et ses pere et mere alloient tous les ans *en Pelerinage* en Jerusalem au jour solemnel de la fête de Pâque.

iv. 8 :

Et Jesus répondant luy dit : Il est écrit : Tu adoreras le Seigneur ton Dieu, et serviras *de latrerie* à luy seul.

Rom. xv. 15, 16 :

Or, freres, je vous ay écrit en partie plus librement, comme vous faisant ressouvenir, à cause de la grace qui m'a esté donnée de Dieu.

D'estre Leytourge, *c'est a dire, Sacrificateur* de Jesus Christ entre les Gentils, en vacquant au sacrifice de l'Evangile de Dieu, à ce que l'oblation des Gentils foit agreable, estant sanctifie par le S. Esprit.

1 Cor. vii. 10 :

Conjoints par *le Sacrement* de Mariage.

1 Cor. ix. 5 :

N' avons nous pas puissance de mener cà et là une sœur, femme *pour nous servir en l'Evangile, et nous souvenir de ses biens*, ainsi que les autres Apostres et les freres du Seigneur, et Cephas?

2 Cor. vi. 14 :

Ne vous joignez point par *Sacrement* de Mariage avec les Infidelles,

1 Tim. iv. 3 :

Condamnans le *Sacrement* de Mariage.

Hebr. x. 9 :

Alors j'ay dit : Me voici, je viens, pour faire, O Dieu, ta volonté. Il oste le premier *sacrifice*, afin qu'il établisse le second.

18 v. :

Or où il y a remission d'iceux, il n' y a plus maintenant d'oblation *legale*, pour le peché.

2 Pet. iii. 17 :

gardez vous qu' étant emportez avec les autres par l'erreur des méchans *heretiques*, vous ne dechiez de vôtre propre fermeté.—

I add two examples of mistranslation :

2 Thess. i. 5 :

Qui sont une marque certaine du juste jugement de Dieu, afin que par icelles vous *meritiez* le Royaume de Dieu, pour lequel aussi vous souffrez.

Hebr. xiii. 16 :

Mais ne mettez point en oubly les œuvres de la charité, et la communication : car on *merite* envers Dieu par de tels sacrifices.

There are two copies of this Testament in Dublin : one in the Library of the University, the other in Marsh's. Having had access to these, I copied almost the entire of the foregoing extracts directly from them. The few passages which I transcribed from other sources, I have collated with the Testament itself.—For additional particulars, the reader is referred to "A Memoir of a French Translation of the New Testament, by the Rev. Dr. COTTON, together with Dr. Kidder's reflections on the same."—Lond. 1827.

APPENDIX.

APPENDIX

TO THE REVIEW OF THE QUOTATION FROM CYRIL
OF JERUSALEM, p. 39.

The only difference, with regard to the Canon of the Old Testament, between the Reformed Churches, and Cyril, is the mention by the latter, of “Baruch and the Epistle of Jeremiah.”

There is some ground for supposing, that the Baruch and Epistle, spoken of by Cyril, are “an exegetical or fuller expression only of what is contained in the writings of Jeremiah”—the *Epistle*, referring to that contained “in the twenty-ninth chapter of Jeremiah, and the name of *Baruch* being added on account of the part he bore in collecting the Prophecies together, and adding to them the last chapter, which is supposed to have been written by him.” LEWIS’S “Antiquities of the Hebrew Republic.” Book viii. chap. li. Oxf. 1835, vol. iii. p. 482. COSIN’S “Scholastical History of the Canon.”—*Table of Remarkable Matters*: Lond. 1672.

In confirmation of this opinion, it may be observed, that Cyril enumerates the Sacred Books, agreeably to the Hebrew computation. “Of the Old Testament, as has been said, meditate upon twenty-two Books”—the exact number,

according to which the Jewish Church reckons the Old Testament Scriptures.—Again : “ The first and second Books of the Kingdoms, *with the Hebrews* are one Book : and the third and fourth are also one : and in the same manner, the first and second Books of Paralipomenon are *with them* one Book, and the first and second Books of Esdras are counted one,” &c.

Now, the Jewish Church did not admit Baruch or the Epistle, into the canon. (A) It is not probable, therefore, that, in giving a catalogue of the Scriptures, Cyril should depart from the standard to which he seems to appeal. And to employ the language of Prideaux ; “ Since neither in St. Cyril, nor in the Laodicean Council, any of the other apocryphal books are named, it is very unlikely, that, by the name of *Baruch* in either of them, should be meant the apocryphal book so named, which hath the least pretence of any of them to canonical, as it appeared by the difficulty which the *Trentine* fathers found to make it so.”—*Connection*, &c.—Lond. 1717. 1 Part, i. Book, p. 58.* (B) Indeed, whether the Baruch and Epistle of which Cyril speaks, be, or be not, distinct compositions from the Prophecies of Jeremiah, the exclusion of both from the canon of Scripture rests upon a basis too firm to be shaken by the testimony of any Christian Father.—To the Jews “ were committed the Oracles of God.” (Rom. iii. 2.) The Saviour who did not shrink from holding up to reprobation the sins of his countrymen, never charged them with unfaithfulness to their sacred trust, Yet, the suppression of any book of Holy Writ would have been a crime of such enormity, that it could not have failed in meeting the severest denunciation. Unquestionable facts, however, explain the

* Dr. Prideaux refers to “ the History of the Council of Trent”, Book ii. p. 144. (Lond. 1676, transl. by Brent.)

Redeemer's silence on this head.—*The scrupulousness with which the Jewish nation preserved the Oracles of truth, is matter of historic record.* (c) Now, Baruch and the Epistle, (as well as the other apocryphal writings,) (d) were never received by the Jews. At the time, therefore, of Christ's sojourn upon earth, they were not found in the canon of Scripture, and, consequently, were not recognized by Him as inspired compositions.* Here, then, the argument might be terminated. For, as Bishop Marsh truly observes, (*Comparative View*, sec. edit. p. 96. note.) it is false, "that the Canon of the Old Testament must be regulated by the opinions of the *Fathers*. It must be regulated *wholly and solely* by the answer to the question: *What books were contained in those Hebrew Scriptures, which received the sanction of our Saviour?*" It may, however, be added, that mention is made, neither of Baruch, nor of the Epistle, nor of the other Apocryphal Books in the catalogues of Melito, Amphilochius, Gregory Nazianzen, Jerome, Ruffinus, and other early writers. (E) The exclusion, therefore, of Baruch and the Epistle, from the canon of Scripture, is supported by testimonies from Christian antiquity, as well as by the voice of the Jewish Church.—

Touching the book of Revelation,—the Protestant Churches and that of Rome alike receive it as "divinely-inspired." Some remarks, however, are called for by its absence from the list of Cyril.

"The Church," agreeably to which the learned father enumerates the component parts of Holy Writ, might have considered this portion of the New Testament as difficult of interpretation, and, in consequence, omitted the reading

* It is indisputable, that no part of the Apocrypha is quoted by Christ or his Apostles.

of it in her public assemblies.* On this account, perhaps, our author was silent with regard to the Apocalypse.—Or, he might not have included it in the number of those Sacred Writings to which he directed the catechumen's attention,—actuated by the persuasion, that it was unsuited to the study of those who were learning the rudiments of Christian truth:—or, as, in the third century, its claims to divine authority had to be submitted afresh to the test of a rigid inquiry, Cyril might have been unwilling to class Revelations among those Books, of whose supernal origin no doubt was entertained. To whatever motive, however, our author's omission of the Apocalypse should be attributed, I have to observe, that the scrutiny, alluded to, ended in its complete restoration to the place in the canon, which it had before occupied. (F)—Indeed, the more rigorously an examination into the evidence which supports them, shall be conducted, the more fully will the Prophetic Discoveries of the beloved Disciple commend themselves, as having emanated from the Fountain of all truth. (G)

I cannot conclude this appendix without remarking, that the “Prefaces” of Jerome, in which he most distinctly excludes the Apocrypha from the canon, are *usually* annexed, in a continuous form, to the Standard-Bible of the Church of Rome.—This extraordinary fact admits of an easy solution. *Before* the Reformation, these Prefaces were placed at the head of the Books to which they respectively belonged; in order to guard the reader from confounding the Apocrypha with the Inspired Scriptures. *After* the

* The Church of England, though deeming the Apocalypse canonical, (Art. VI.) yet appoints to be read from it publicly “only certain Proper Lessons upon Divers Feasts.” BOOK OF COMMON PRAYER—*The Order how the rest of Holy Scripture is appointed to be read.*—See Jones's “New and Full Method of settling the canonical authority of the New Testament.” Oxf. 1827, vol. i. p. 51: and Cosin's “Schol. Hist. of Canon:” § lxii.

Reformation, they were detached from the Books to which they had been severally prefixed; and, as it would seem, because they could not, with any degree of consistency, be wholly removed,—they were ordinarily collected together, at the beginning or end of the Vulgate.—Truly the Church of Rome has been “taken in her own craftiness.” She publishes her authorized Bible, in conjunction with the plain warnings of Jerome against the very sin she has herself committed—that of placing on the same level Inspired and human compositions!—For evidence touching the changes in the Vulgate, the reader is referred to the Rev. G. C. Gorham’s “AMICABLE REPLY to two letters from LEANDER VON ESS, D.D. &c.” p. 49 et seq. In this able pamphlet, the author establishes the following points: “1st. that in the antient form of the Bible, from Century IV. till the Reformation, the Inspired and Apocryphal Writings, though intermingled, were invariably distinguished from each other by the Prefaces, or notices of interpolation, connected with each Book.—2ndly. that, subsequently to the Reformation, a new form was introduced, and these Scriptural barriers were removed; at first cautiously and rarely; then, after the decree of the Council of Trent, more freely and frequently; and at last, under Papal sanction, boldly and universally.*—3dly. that this change of form was intended to advance the credit of the Apocryphal Books, and to

* This position does not contradict the allegation which I have made—“that the ‘Prefaces’ of Jerome are usually annexed, in a continuous form to the standard Bible of the Church of Rome.” When Mr. Gorham affirms, that “These Scriptural barriers were removed, * * * after the Decree of the Council of Trent, more freely and frequently, and at last, under Papal sanction, boldly and almost universally:” the learned author refers, not to their total exclusion from the Vulgate, but to their having been withdrawn from the books to which they severally belonged. See *Amicable Reply*, pp. 60—62. (H.)

obtain for them the estimation of Inspired Writings ; by removing these impediments to the acknowledgment of their canonicity.* pp. 73—4.

* It may be mentioned as a singular fact, that “an Index of the testimonies from the Old Testament, quoted in the New by Christ and the Apostles” —which Index does not contain a single reference to the Apochryphal Books— is appended to the Vulgate Bible.

NOTES

TO APPENDIX.

(A) The testimony of Jerome, in his "Preface to Jeremiah," is as follows :

"We have passed over the book of Baruch, his secretary, which is neither read, nor found among the Hebrews."

"*Librum autem Baruch notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermisimus.*"

Accordingly, neither it, nor the Epistle of Jeremiah, which usually forms the last chapter of Baruch, is given in the "*Divina Bibliotheca*" of Jerome. Indeed, in his Prologue to his Commentary on Jeremiah, the Epistle is expressly designated *ψευδεπίγραφον*—"bearing a false title."—*OPER. Bened. Paris.* 1704, Tom. iii. p. 526.

(B) A number of Latin Bibles contain the following Preface to Baruch :

"That Book, which is distinguished by the name of Baruch, is not found in the Hebrew canon, but only in the Vulgate* edition,—as also the Epistle of Jeremiah. For the information, however, of the reader, they are here given, because they contain many intimations concerning Christ and the latter times :"

"*Incipit præfatio in librum Baruch prophetæ.*"

* The *Old Italic* translation is by Jerome designated the *Vulgate*.

“Liber iste qui Baruch nomine prænotatur in Hebræo canone non habetur, sed tantum in vulgata editione, similiter ut epistola Jeremiah. Propter notitiam autem legentium hic scripta sunt, quia multa de Christo novissimisque temporibus indicant.”

I am unable to discover the author of this preface. It is, no doubt, however, of great antiquity. Martianay, the Benedictine editor of Jerome, ascribes it to the individual who first introduced the book of Baruch into Jerome's Bible. (Hier. Oper. Bened. edit. 1 Tom. p. 639. Paris. 1693.) Sabatier, the Benedictine, says, that it occurs in two ancient MSS., one of which is dated about the year 800.—Biblor. Sacr. Lat. Vers. Antiq. seu Vet. Italica, &c. Cum. Vulgat. Lat. et Græc. Tex. Compar. Curâ Sabat.—Ad Librum Baruch Monitum. ii. Tom. p. 734. Paris. 1751.

Among the few Latin Bibles I have had an opportunity of consulting, I find the preface to Baruch in the following editions:

Nuremburg, 1480.—Complutens. Polyglott. 1502.—Bibl. cum pleno apparatu summariorum, concordantiarum, &c. impress. per Jacob. Mareschal, 1510.—Bibl. Sacr. Lugd. 1516.—Veteris ac novi instrumenti nov. transl. per Sanct. Pagninum Lucen. Lugd. 1527.—Bibl. ex offic. Rob. Steph. Paris. 1528, 1540.—Bibl. juxt. vulgat. quam dicunt edit. Paris. ex offic. Colinæi, 1541.—Bibl. Lugd. 1556.—Bibl. curâ Joannis Benedicti, Lutet. 1566.—Polyglotta curâ Montani, Antwerp. 1571.—Bibl. Sacr. cum Glossa ordin. et Postilla Nic. Lyrani. Lugd. 1581.—Biblia Sacr. curâ Duacensium Doctor. Antwerp. 1617.

(c) To this Josephus bears witness:

“And how firmly we have given credit to these books of our own nation, is evident by what we do: for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem these books to

contain divine doctrines, and to persist in them, and, if it be necessary, willingly to die for them.”—Transl. by Horne, in “Intro. to Crit. Study,” &c. Lond. 1821. vol. 1st, p. 708. *note*.

ἄλλον δ' ἐστὶν ἔργον, πῶς ἡμεῖς πρόσμιεν τοῖς ἰδίους γράμμασι. τοσούτου γὰρ αἰῶνος ἤδη παρψυχκότος, οὔτε προσθεῖναι τις, οὔτε ἀφελεῖν ἀπ' αὐτῶν, οὔτε μεταθεῖναι τετόλμηκε· πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις, τὸ νομίζειν αὐτὰ θεοῦ δόγματα, καὶ τοῦτοις ἐπιμένειν, καὶ ὑπὲρ αὐτῶν εἰ δέοι θνήσκειν ἡδέως.

Josephus apud Euseb. Pamph. *Ecccl. Histor.* lib. iii. cap. x. cura Valesii, Paris. 1659. p. 85.

(D) It is well known, that the Jews divided the Books of the Old Testament into the Law, the Prophets, and the Cetubim or Hagiographa. This division is noticed by Christ himself, (Luke xxiv. 44,) where he says: *These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms concerning me.*

Dr. Prideaux observes, “For *there* by the Psalms, Christ means the whole third part called the *Hagiographa*. For that part beginning with the Psalms, the whole was for that reason then commonly called by that name, as usually with the Jews the particular books are named from the words with which they begin.”—*Connection*, &c.—Lond. 1717. 1 Part. Book v. p. 261.

The following Tables are from Dr. Hody's Work, *De Biblior. Text. Orig.* &c. lib. iv. cap. iv. p. 644 et seq. Oxon. 1705:

[illegible]

(b) Meminit Hi-
cronymus Prol.
in Reg. Alii, ut
libros 27 faciant,
Ruth a Jud. se-
parant, conjunctis
Jer. et Lam. Ita
apud Sixtum Sen.

Biblia Heb. impressa.

| | | | | | | |
|---|---|--|---|---|---|---|
| <i>Picavi</i> , 4to. an. 1494.
<i>Est. Præsentis</i> Ven.
1517. 3 vol. fol. Ven.
1529. 4to. Ven. 1639.
Cum Com. R. Lum-
brosi.
Gen. &c.
Pent. minor sive Me-
gilloth.
Cant.
Ruth.
Lament.
Eccl.
Esther
Prophet. priores,
Jos.
Jud.
Sam. 2.
Reg. 2.
Isai.
Jer.
Ezech.
xii. Pr.
Hagiogr.
Psal.
Prov.
Job
Dan.
Ezra
Nehem.
Chron. 2. | <i>Bombergi</i> ,
Ven. 1515. 2 vol. fol.
Gen. &c.
Jos.
Jud.
Sam. 2.
Reg. 2.
Psal.
Prov.
Job
Megilloth
Cant.
Ruth
Lament.
Eccl.
Esther
Prophet. majores
Isai.
Jer.
Ezech.
xii. Pr.
Dan.
Ezra (cum Nehem.)
Chron. 2. | <i>Monasteri</i> ,
Basil. Heb. et Lat.
1584. f(Tom. 1. qui
continet
Jos.
Jud.
Sam. 2.
Reg. 2.
Eccl.
mibi videre non con-
tigit.)
Jesaja
Jeremia
Jehczkel
xii. Pr.
Psal.
Prov.
Job
Dan.
Ezra
Nehem.
Annal. libri 2.
Megilloth
ec.
Cant.
Ruth
Threni
Eccl.
Esther. | <i>R. Stephani</i> , Paris.
1543, 4to.
Gen. &c.
Jos.
Jud.
Sam. 2.
Reg. 2.
Chron. 2.
Ezra
Nehem.
Job
Prov.
Psal.
Cant.
Ruth
Lament.
Eccl.
Esther
Isai.
Jer.
Ezech.
Dan.
Ezra
Nehem.
xii. Pr. | <i>Ven</i> . 1547. 2 vol.
Gara,
Hutteri, Hamburg.
1587.
<i>Buxtorffii</i> , Bas. 1618.
<i>Judeorum Bib. His-
panica</i> Ed. A. M.
5431.
Gen. &c.
Jos.
Jud.
Sam. 2.
Reg. 2.
Isai.
Jer.
Ezech.
xii. Pr.
Psal.
Prov.
Job
Cant.
Ruth
Lament.
Eccl.
Esther
Dan.
Ezra
Nehem.
Chron. 2. | <i>Hen. Stephani</i> , Paris.
1565. 7 vol. 160.
Gen. &c.
Jos.
Jud.
Sam. 2.
Reg. 2.
Chron. 2.
Prov.
Job
Cant.
Ruth.
Lament.
Eccl.
Esther
Isai.
Jer.
Ezech.
Dan.
Ezra
Nehem.
xii. Pr.
(Psalterium scor-
sim editum est.) | <i>Manassis Ben. Israel</i> ,
<i>Anstet</i> , 1635. 4to.
Gen. &c.
Psal.
Prov.
Job
Dan.
Ezra
Nehem.
Chron. 2.
Cant.
Ruth
Lament.
Eccl.
Esther
Jos.
Jud.
Sam. 2.
Reg. 2.
Isai.
Jer.
Ezech.
xii. Pr.
<i>Arise Montani</i> Bil-
lia Interdin. sequun-
tur Ord. vulg. |
|---|---|--|---|---|---|---|

Biblia Heb. MSS.

| | | | | | | | | |
|---|---|--|---|---|---|---|---|---|
| Codices
<i>B. Ascher et
B. Nephthali
H. (c)</i>
Gen. &c
Jud.
Sam. 2.
Jer.
Ezech.
Duodecim
Chron. 2.
Psalm.
Job
Prov.
Ruth
Cant.
Eccel.
Lament.
Esther
Dan.
Ezra (cum
Nehem.) | <i>Pocock.</i>
Bodl. 341, 348.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Chron. 2.
Psalm.
Job
Prov.
Dan.
Ezra (cum Ne-
hem.)
Cant.
Lament.
Ruth
Esther. | <i>R. Leonis Mode-
ne.</i>
Bodl.
Arch. A. Seid.
Gen. &c.
Prophete priores
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Chron. 2.
Psalm.
Job
Prov.
Dan.
Ezra (cum Ne-
hem.)
Cant.
Lament.
Ruth
Cant.
Eccel.
Lament. | <i>Laud. A.</i>
152, 172.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Esther
Dan.
Ezra (cum Ne-
hem.)
Chron. 2. | Ab ins. Ormo in
Angliam ad-
vectum vol. 3.
grand. Arch. A.
Bodl.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Esther
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Henington, Bodl.</i>
11, 12.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Coll. Oriel.</i>
Pentateuchum
sequeuntur Sec-
tiones in Syria.
Fogis legi so-
lite i deinde
Job
Cant.
Lament.
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Coll. C. C.</i>
(imperf.)
Jud.
Sam. 2.
Reg. 2.
Ezech.
Lament.
Eccel.
Esther
Cant.
Jer.
Psalm.
Xii. Ft.
Psalm. | <i>Uib. R.</i>
Salmontis
Com. in
Gen. &c.
Jud.
Sam. 2.
Jer.
Ezech.
Xii. Ft.
Prov.
Job
Ruth
Cant.
Ruth
Lament.
Eccel.
Dan.
Ezra (cum
Nehem.) |
| (c) Collati
inter se in
<i>Burtonf. et
Watson.</i> | <i>Marshall.</i>
(imperf.)
Sam. 2.
Reg. 2.
Jer.
Ezech.
Isai.
Xii. Ft. | Ab ins. Ormo in
Angliam ad-
vectum vol. 3.
grand. Arch. A.
Bodl.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Esther
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Super D. 1.</i>
Art. 9.
(imperf.)
Ezra
Nehem.
Job
Chron.
Esther
Ruth. | Ab ins. Ormo in
Angliam ad-
vectum vol. 3.
grand. Arch. A.
Bodl.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Esther
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Henington, Bodl.</i>
11, 12.
Gen. &c.
Jud.
Sam. 2.
Reg. 2.
Jer.
Ezech.
Xii. Ft.
Psalm.
Job
Prov.
Cant.
Lament.
Dan.
Ezra (cum
Nehem.)
Chron. 2. | <i>Coll. Jesu.</i>
imperf. vol. 2do.
Cant.
Ruth
Lament.
Eccel.
Esther.
Sections in Sy-
nagoge <i>Pascyf</i> et
in <i>Marginis</i>
marginis et alia
manu. | <i>Uib. R.</i>
Salmontis
Com. in
Gen. &c.
Jud.
Sam. 2.
Jer.
Ezech.
Xii. Ft.
Prov.
Job
Ruth
Cant.
Ruth
Lament.
Eccel.
Dan.
Ezra (cum
Nehem.) | <i>Uib. R.</i>
Salmontis
Com. in
Gen. &c.
Jud.
Sam. 2.
Jer.
Ezech.
Xii. Ft.
Prov.
Job
Ruth
Cant.
Ruth
Lament.
Eccel.
Dan.
Ezra (cum
Nehem.) |

Tables follow, giving the *indicali* of printed Hebrew Bibles—which agree accurately with the canon of the Old Testament as received by the Reformed Churches.

And here, it may be well to mention by name the Apocryphal Writings received by the Church of Rome as canonical :

TOBIT,

JUDITH,

Ten additional verses to the 10th chapter of ESTHER, and six entire chapters in continuation,

WISDOM,

ECCLESIASTICUS,

BARUCH, with the Epistle of Jeremiah,

THE SONG OF THE THREE CHILDREN, (which forms in the Vulgate an integral part of the 3rd chapter of Daniel, from the 24th to the 90th verses, both inclusive.)

THE STORY OF SUSANNA (which forms in the Vulgate the 13th chapter of DANIEL.)

BEL AND THE DRAGON (which forms in the Vulgate the 14th chapter of DANIEL).

The testimony of Bellarmine to the exclusion of these apocryphal writings from the Hebrew Canon, is so striking, that I am induced to transcribe it.—

While he allows, that the seven chapters which the Church of Rome adopts as a portion of Esther, belong to different parts of the Book, he observes :

“ The Church allows these chapters to remain together at the end of the Book, where Jerome placed them,—that we may understand, both, which are the integral parts of the book, and also what portion of it is not in the copies of the Hebrews.”

“ Patitur Ecclesia ea capita simul ad finem libri permanere, ubi ea S. Hieronymus collocavit, ut intelligamus, quid hujus libri sit, et quid etiam non sit in codicibus Hebræorum.”—De Verbo Dei, Lib. i. cap. vii. Disputat. de Controv. Christian. Fid. Venet. 1721. Superior. Permissu. Tom. i. p. 11.

Bellarmino confesses, that Baruch is not found in the Hebrew copies ; and also makes an additional admission ;

“ A controversy existed, and still prevails, concerning the Book of Baruch ; as well, because it is not found in the Hebrew copies, as also, because neither the ancient Councils, nor Pontiffs, nor the Fathers, whom we have named above,* whose writings contain lists of the sacred books, have made mention, in express words, of this Prophet.”

“ De libro Baruch controversia fuit, et est, tum quia non invenitur in Hebræis codicibus, tum etiam quia nec Concilia antiqua, neque Pontifices, neque Patres quos supra citavimus, qui catalogum librorum sacrorum texunt, hujus Prophetæ disertis verbis meminerunt.”—De Verbo Dei lib. i. cap. viii. p. 13.

The ix chapter of his first book, De Verbo Dei, runs thus :

“ *Touching certain chapters of Daniel.*

“ The Jews, agreeably to Jerome, in his Preface to Daniel, make no account of *the Song of the Three Children*, which is the 3rd chapter of Daniel,—neither of *the Story of Susanna*, which is the 13th chapter,—nor of *the Story of the Dragon* which Daniel slew, which is the 14th chapter.”

“ *De quibusdam capitibus Danielis.*

“ Judæi, teste B. Hieronymo præfatione in Daniele, nihili faciunt Hymnum trium puerorum, qui habetur cap. 3. Danielis, necnon Susannæ historiam, quæ habetur cap. 13., et historiam draconis quem Daniel interfecit, quæ habetur cap. 14.” p. 14.

The x chapter of Bellarmine’s first book, De Verbo Dei, commences thus :

“ *Concerning the books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees.*

“ All these books are at once rejected by the Hebrews, as St. Jerome testifies in his *Helmet-Preface*.”

* Vid. cap. iv.

"De libris Tobiae, Judith, Sapientiae, Ecclesiastici, et Machabæorum."

"Hi libri simul omnes rejiciuntur ab Hebræis, ut B. Hieronymus testatur in prologo Galeato." p. 15.—

The learned Huet affirms, that the Apocryphal Books were rejected as uninspired, by the *Hellenist* Jews as well as "by many" of the early Christians. "DEMONSTR. EVAN." Prop. iv. Amstel, 1680, p. 473. (The passage is referred to in Horne's Introd. ii vol. p. 323, note, Lond. 1818.)

"Wherefore, although they" (the Egyptian Hellenists, or the Hellenist Jews,) "held certain books in estimation,—of which character were those, which are called *apocryphal*, and *uncanonical*, and *contested*, and which having been received from the Hellenists, the Church of Christ long after admitted into her canon—still these books were never accounted by them" (the Hellenist Jews), "as canonical, and *included in the Testament*, and *certified*; because that the Jerusalem Synagogue had not canonized them, and *they* did not assume to themselves the right of doing so.—Truly, if these books had held a place in the Canon of the Hellenists, they would have obtained it also in the Canon of all the more ancient Christians; which was not the case: for, in the earlier ages of the Church, they were rejected by many, and were accounted among the apocryphal; but, at length, the whole Church of Christ received, and consecrated them as canonical. For the Church succeeded to the rights and authority of the ancient synagogue; and it was just and lawful, that she should pronounce judgment concerning books. She, therefore, consecrated a canon for herself, and commanded that it should be received by all the faithful."

"Quomobrem etsi libros quosdam habebant (Ægyptienses Hellenistæ) in pretio, cujusmodi fuerunt illi, qui dicti sunt *ἀπόκρυφοι*, et *ἀκανόνιστοι*, et *ἀντιλεγόμενοι*, quosque ab Hellenistis acceptos Ecclesia Christi multò post in suum Canonem admisit, numquam tamen ab ipsis pro Canonicis, et *ἐνδιαθήκοις*, ac *ῥητοῖς* habiti sunt, cùm nec eos Hierosolymitana Synagoga

consecrasset, nec id juris ipsi sibi arrogarent. Profectò si in Hellenistarum Canone habuissent locum, eundem et in Canone vetustiorum omnium Christianorum tenuissent; quod fuit secus: nam prioribus Ecclesiæ sæculis a multis repudiati sunt, et inter apocryphos habiti; at eos demum suscepit universa Christi Ecclesia, et in suum Canonem dedicavit. In jura quippe et auctoritatem priscae synagogæ successit Ecclesia, deque libris arbitria facere ipsam jus fasque fuit. Itaque suum ipsa sibi consecravit Canonem, et a piis omnibus suscipi jussit.”—

Martianay also admits that the Apocryphal Books never had a place in the Hebrew canon:

“From what has been said above, therefore, it is manifest, how pre-eminent was the authority, which the Canonical Scriptures possessed in the Church: and these” (the Canonical Scriptures) “are the books with which the Canon of Hebrew truth agrees, in which” (Canon) “the writings, called by the ancient Fathers either *Apocryphal* or *Ecclesiastical*, never had a place.” Martianay adds, as might have been expected—“In the present day, having been received without any distinction into the Ecclesiastical Canon, they” (the Apocrypha) “are, with the other books of Scripture, entitled to a like veneration from all the truly pious, who glory in adherence to the decree of the Council of Trent touching the Canonical Scriptures.”

“Quam igitur habuerint in Ecclesia auctoritatis dignitatem Scripturæ Canonicae, plane liquet ex suprâ memoratis: et illæ sunt quibus constat Canon Hebraicæ veritatis, in quo numquam fuerunt libri vel *Apocryphi*, vel *Ecclesiastici* appellati apud antiquos Patres—Hodie nullo auctoritatis discrimine in Canonem Ecclesiasticum recepti, parem cum cæteris merentur venerationem apud omnes vere pios, qui Concilii Tredentini decreto de Canonicis Scripturis adhærere gloriantur.”—*Prologomen.* iii. in *Divinam Biblioth. Hieron.* (End of first paragraph.) Hieron. Opera. Bened. Paris. 1693.

(E) The following tables are also taken from HODY, *De Bibl. Text. Orig.* lib. iv. cap. iv.:

MELITO SARD. an. Chr. 170. apud Eusebium. Hist. iv. 26.

[Curā Vales. Paris. 1678, p. 121.]

| | | | |
|--|---|--|---|
| Ego cum in Orientem profectus essem, et ad locum ipsum pervenissem, in quo hec et predicata et gesta olim fuerunt, V. T. libros diligenter didi. | ci, eorumque indicem ad te misi.
Moyses lib. v.
Jesus Nave
Jud.
Ruth
Regn. iv. | Paralip. 2.
Psal. David.
Salomonia Prov.
que et Sapientia.
Eccel.
Cant. C.
Job | Propheiarum
Esai.
xli. Proph. lib. 1.
Dan.
Jezek.
Esdras.† |
|--|---|--|---|

[* The Proverbs of Solomon; for so Rufinus translated the words in Eusebius, The Proverbs of Solomon which is also called his Wisdom. *Ἡ σοφία τοῦ Σολομῶντος*.] Proverbia, que et Sapientia. Ubi Sapientia accipienda est expositivè pro ipis Proverbiis. *Πρόβια* in Eccles. *πρῶτ.* c. 2. sect. 19. *Cosm's Canon of Scripture*: § xlvii. *note*. Eusebius in *Eccel. Hist.* lib. iv. cap. xxii. referred to by CAVE, observes: "Not only, however, did he (Hegesippus) but Irenæus also, and all the ancients, call the Proverbs of Solomon, Wisdom, containing instructions in all the virtues. (*παιδαγωγὴ σοφίας*)."

ὁ μόνος δὲ ὄνομα, ἀλλὰ καὶ εἰρηναῖος καὶ ὁ πᾶς τῶν ἀρχαίων χρηρὶς, παιδαγωγὸν σοφίας τῶν σοφωμένων παροίμας ἐκάλουν.
Non solum autem ipse, sed etiam Irenæus et omnes antiqui, Proverbia Solomonis vocare solent Sapientiam omnium virtutum præcepta continentem.—*Curā Vales.*, p. 116.

† On the list of Melito, Dr. Marsh observes:

"The only difficulty attending Melito's Catalogue relates to the book of *Esther*. But as this book occupies the *last* place among the Hebrew Scriptures, not only in Jerome's Catalogue, but also in the Catalogue given by *Origens*, who wrote in the *third* century, the omission of *Esther* may be ascribed to a mere oversight, unless *Esther* as well as *Nehemiah*, may be supposed to be included under *Esdras*. That the Hebrew Scriptures, seen by Melito, did not contain the book of *Esther*, is incredible. For it is not only contained in the Catalogue of *Origens* and *Jerome*, but is the book, on which was founded the feast of *Purim*; a feast so important to the Jews, that the celebration of it continues to this very day."—*Comparative View*, &c. Lond. 1816, p. 105—6.]

ORIGENES an. 230. ap. Euseb. Hist. vi. 25.

[Vid. Selecta in Psalm. comm. in Psalm. 1. Originis Oper. Bened. Paris. 1733. et seq. II. Tom. p. 525.]

| | | |
|--|---|--|
| Sciendum est V. Test. libros esse 22. dicitur ab Hebræis traditur qui numerus etiam literarum apud eos habetur. Sunt autem 22. libri iuxta Hebræos hi. | <i>Deut.</i> Elle Haddehorim, i. e. Hæc sunt verba.
<i>Jes. F. Nave</i> : Josue ben Nun.
<i>Jad. et Ruth</i> , libro 1. quem appellant Sophethim.
<i>Regn.</i> 1. 2. apud eos lib. 1. Samuel dictus, i. e. Vocatus a Deo.
<i>Regn.</i> 3. 4. in libro dicto Vamnelech David, i. e. Et Rex David.
<i>Paratp.</i> 1. 2. libro dicto Dibre Hajarum, h. e. Verba dierum.
<i>Esdras</i> 1. 2. libro 1. | dicto Ezra, h. e. Adjutor.
Liber <i>Psal.</i> Sophor Thillim.
Solomonis <i>Prov</i> Misloth.
Eccel. Coleseth.
Cant. C. Sir Asirin.
(2) <i>Esaias</i> , <i>Jessaias</i> .
<i>Jer.</i> cum <i>Lament. et Epist.</i> (b) in lib. 1. dicto Jeremia.
Dan. Heb. Daniel.
<i>Ezekiel</i> , <i>Jeezekel</i> .
<i>Job</i> , Heb. Job.
<i>Esther</i> , Heb. <i>Esther</i> .
<i>Extra</i> horum censum sunt <i>Maccabæa</i> , inscripta Sarbet Sarbaneel. |
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(α) Apud Eusebii Cod. hodiernos, et apud Niceph. v. 16, deest liber xli. Propheiarum, habetur vero in *Luciani* vers. Eusebii vi. 18. statim post Cant. Neque aliter constituitur numerus 22.

(β) ["The Epistle of Jeremiah" is the only apocryphal writing mentioned in Origen's list.]

| | | | | | | |
|--|--|--|--|--|---|---|
| <p>GAERG. NAZ. an. 370.
<i>Cerm.</i> 33.
Libri Hist.
Gen. &c.
Jes.
Jud.
Ruth
Regn. 3. 4.
2 Esdras.
2 Esdras.
Libri Metrice 5.
Job
David
Eccel.
Gant.
Prov.
xii. Proph.
xii. Proph.
Esai.
Jer.
Jezek.
Dan.
Tot sunt literæ Heb.
(viz. 22)</p> | <p>AMPHIROCHUS an.
370. <i>Iambi.</i>
Gen. &c.
Jes.
Jud.
Ruth
Regn. 4.
Paralip. 2.
Estre 1a.
Estre 2a.
Libri Metrice 5.
Job
Psal.
Prov.
Eccel.
Gant.
Prov.
xii. Proph.
xii. Proph.
Esai.
Jer.
Jezek.
Dan.
His sunt literæ addunt
Escher.</p> | <p>HIRONYMUS an. 380.
<i>Epp. ad Paulinum.</i>
Gen. &c.
Job
Jes. N.
Jud.
Ruth
Reg. 3. 4.
Sam.
Reg. 3. 4.
xii. Proph. lib. 1.
Esai.
Hier.
Ezech.
Dan.
David
Salomonis libri
Heser
Paralip. liber
Esdras et Nehem.
lib. 1.</p> | <p>RUFINIUS an. 380.
<i>exp. symboli.</i>
Gen. &c.
Jes. N.
Jud. cum Ruth.
Reg. 4. Hebræis 2.
Paralipomenon, qui
dicitur dicitur h-
ber.
Esdras 2. (Heb. 1.)
Heser
Hier.
Ezech.
Dan.
xii. Proph. lib. i.
Job.
Psal.
Prov.
Eccel.
Gant. C. } Salom.
In his conclusurunt
numerus librorum
v. T.</p> | <p>LEONTIUS ann. 590.
<i>De Sectis Jdc. 2.</i>
Libros ab Ecclesia
receptos recensens.
Libri Hist. 12.
1 Gen. &c.
6 Jes. F. N.
7 Jud.
8 Ruth
9 Regn. 1. 2.
10 Regn. 3. 4.
11 Paralip.
12 Esdras
Prophetici 5.
1 Esai.
2 Jer.
3 Jezek.
4 Dan.
5 70 <i>ἀποκρυφόι.</i>
Pentateuchi 4.
1 Job
2 Prov.
3 Eccel.
4 Gant. C. } Sol.
1 Psal.
Habes Scriptura Vet.
libros 22.</p> | <p>IO. DANASCENS an.
730. <i>Orthod. Fid. iv.</i>
18. Sate oportet quod
22. sunt libri v. T.
secundum Eilem Heb.
&c.
Pentateuchus 1.
Gen. &c.
Pentateuchus 2. li-
bi dicti <i>πρωτά</i>
et Hagiographa.
Jes. F. N.
Jud. cum Ruth
Regn. 1. 2. lib. 1.
Regn. 3. 4. lib. 1.
Paralip. 1. 2. lib. 1.
Pent. 3. Libri Metrice.
Job
Psal.
Prov.
Eccel.
Gant. C. } Salom.
Pent. 4. Prophetici.
70 <i>ἀποκρυφόι.</i> lib.
1.
Esai.
Jer.
Izek.
Dan.
Dende Esdras 1. 2.
libro 1. et Escher.
Pentateuchus vero i. e.
Sap. Salom. et Sap.</p> | <p>Jesu F. Strach, pul-
chri quidem et homes-
tissimi libri, sed non nume-
rantur in Prophetis,
neque ponebantur in
arca. <i>Ἡμεῖς</i> Ep-
<i>istolam</i> <i>scaturit</i> <i>ἐστὶ</i>
<i>ἰνominatum.</i>
[DANASC. et CAS-
SIAN. Oper. Basil.
ed. 1524. lxxv.
Fid. lib. iv. cap. xviii.
p. 318.]</p> |
|--|--|--|--|--|---|---|

* ["Scit ergo Judith, et Tobias, et Machabeorum libros legit quidem Ecclesia, sed eos inter canonicas Scripturas non recipit; sic et hanc duo volumina (Ecclesiasticum et Sapientie librum) legit ad edificationem plebis, non ad auctoritatem, sed non ad edificationem dogmatum confirmandum.—Hieronymus Oper. Ben. Pref. in libros Salomonis. Tom. i. p. 338—9.
"As, therefore, the Church reads the books of Judith, and Tobias, and of the Maccabees, but does not receive them into the canonical Scriptures, so also she may read these two writings (Ecclesiasticus and the book of Wisdom), for the edification of the people, not to establish the authority of Ecclesiastical doctrines."]

The following are additional testimonies against the canonicity of the Apocrypha, from HODY's Tables :*

The ORDINARY GLOSS written before the 13th century.

Before the books of Tobit, Judith, and the Maccabees :

"The book of Tobit begins, which, however, is not in the Canon.

"The book of Judith begins, which is not in the Canon.

"The first book of Maccabees begins, which is not in the Canon.

"The second book of Maccabees begins, which is not in the Canon."

Thus (observes Hody) it runs in the ancient editions, as in that of the year 1506. In the late editions, the advocates of the Papacy have omitted these words.—Cosin adds, that to the books of Wisdom and Ecclesiasticus are prefixed the same notices, which, however, I do not find.—It is also written before Susanna :

"The Story of Bel and the Dragon begins, which is not in the Canon." *Later editions craftily add*,—OF THE HEBREWS.

GLOSSA ORDIN. ante annum 1200.

Ante libros Tob. Jud. et Mac.

Incipit liber Tobiae, qui tamen non est in Canone.

[Biblia una cum glossa ordin. &c. *Basil.* 1502. Pars sec. p. 289½.]

Inc. liber Judith, qui non est in Canone. (*Ibid.* p. 293.)

* Dr. Hody quotes a remarkable passage from Pope Gregory the Great.—About to refer to the first book of *Maccabees*, vi. 46, Gregory observes :

"Concerning which subject, we do not act irregularly, if we produce a testimony from books, which, though not canonical, are yet set forth, in order to the edification of the Church."

"De qua re non inordinate facimus, si ex libris licet non canonicis, sed tamen ad edificationem Ecclesiae editis, testimonium proferamus."—GREG. *Mor.* lib. 19. in Job: xxix. 14. [*OPER. Bened.* Paris. 1705, Tom. i. col. 622. § 34.]

[The preceding introductions to *Tobias* and *Judith* are wanting in the *Venice* edition.]

Inc. liber i. Maccab. qui non est in Canone. (Venet. 1588. Tom. iv. p. 428 $\frac{1}{2}$.)

Inc. liber ii. Maccab. qui non est in Canone. (Ibid. p. 460 $\frac{1}{2}$.)

Sic habetur in vetustis ed. ut ann. 1506. In recentioribus Pontificii hæc omiserunt.

Addit Cosinus eadem legi ante libros Sap. et Ecclesiast. quod tamen non invenio. Legitur etiam ante Susannam :

Inc. historia Belis et Draconis: quæ non est in Canone.— (Venet. 1588. Tom. iv. p. 328.) *Editiones recent. subdole addunt, Hebræorum.*

NICHOLAS DE LYRA,

in the year 1330, in his Preface to Tobit :

“ Since, with the assistance of God, I have written upon the Canonical books of Sacred Scripture, commencing from the beginning of Genesis, and proceeding to the end of the Apocalypse : depending upon the same aid, I intend to write upon others, which do not belong to the Canon, namely, the book of Wisdom, Ecclesiasticus, Judith, Tobit, and the books of Maccabees.”

On the Story of Susanna, Bel and the Dragon, N. de Lyra remarks :

“ This history ought to be placed among the books of the Bible not canonical, after the book of Baruch.”

On the additions to Esther, Lyra observes :

“ I do not intend to expound the remaining chapters which follow,—as well because they are not in the Hebrew, nor belong to the Canonical Scriptures : but appear rather to have been fabricated by Josephus and other writers, and afterwards to have been inserted in the Vulgate.”

In proof that Baruch is not canonical, adds Dr. Hody, see Lyra's commentary on first chapter of Baruch.

["For which and like reasons this book is considered apocryphal by the Hebrews."]—

How truly was it said :

Si Lyra non lyrâsset,
Lutherus non saltâsset.]

NIC. LYRANUS an. 1330, Præf. in Tob.

Postquam, auxiliante Deo, scripsi super libros S. Scrip. Canonicos, incipiendo à principio Gen. et procedendo usque ad finem Apocal. de ejusdem confisus auxilio super alios intendo scribere, qui non sunt de Canone, sc. liber Sap. Ecclesiasticus, Judith, Tobias, et libri Machab. (BIBL. SACR. cum gloss. ord. et N. LYR. post. Tom. ii. p. 283½. Venet. 1508.)

In hist. Susannæ, Belis et Drag. Hæc hist. inter libros Bibliæ non Canonicos situari debet post librum Baruch. (*Ibid.* Tom. iv. p. 328.)

Ad addit Estheræ. Cætera quæ sequuntur non intendo exponere.—tum quia non sunt in Heb. nec de Scrip. Canonicis : sed magis videntur à Josepho et aliis scriptoribus conficta, et postea editioni Vulg. inserta. &c. (*Ibid.* Tom. ii. pp. 313½–314.)

Baruch non esse Canonicum, vide apud eundem in Baruch c. 1.

[Propter quæ et consimilia liber iste apud Hebræos apocryphus reputatur. *Ibid.* Tom. iv. p. 201½.]

The Preface CONCERNING THE CANONICAL AND UNCANONICAL BOOKS, prefixed to the Bibles, together with the Ordinary Gloss, and N. de Lyra's Exposition, edited in the year 1498 and again in 1506, &c.:

"The Canonical Books of the Old Testament, therefore, are 22 in number. But whatever is beside these (I speak of the Old Testament), is, as Jerome remarks, to be placed among the apocrypha. * * * * [Moreover, it ought to be known, that, in the book of Esther, those chapters only are in the canon, which occur before that place where we have observed, *The*

book of Esther concludes, as it is found in the Hebrew: the chapters which afterwards follow, are not in the canon. In the same manner as to Daniel, those chapters only are in the canon, which are found before that place where we have observed—*Daniel the Prophet concludes: the chapters which follow after, are not in the canon.*”]

Præfat. DE LIBRIS CANONICIS ET NON CANONICIS, prefixa Bibliis una cum Glossa Ordin. et Lyrani Expos. Editis an. 1498 et rursus 1506, &c,

“Sunt igitur libri Canonici veteris Testamenti viginti duo. * * * Quicquid autem extra hos est (de veteri testamento loquor) ut dicit Hieronymus inter apocrypha est ponendum. * * * [Præterea est sciendum quod in libro Hester illa duntaxat sunt in canone, quæ scribuntur usque ad eum locum ubi posuimus: *Finit liber Hester, prout est in Hebræo, quæ postea sequuntur non sunt in canone.* Similiter in Danieli, illa tantum sunt in canone quæ sunt usque ad eum locum ubi posuimus: *Finit Daniel propheta, quæ postea sequuntur non sunt in canone.*”

De Libris canonicis et non canonicis. BIBL. SACR. cum gloss. ordin. et Lyr. post. Venet. 1588, Tom. i. p. 2, 2½,]

The Prologue to the COMPLUTENSIAN POLYGLOTT, in order to distinguish the Apocrypha from the Canonical Scriptures, remarks:

“But the books *without* the Canon, which the Church receives rather for the edification of the people, than to confirm the authority of ecclesiastical dogmas, are printed only in the Greek character: but with a double Latin interpretation: the one of St. Jerome, the other interlinear and literal, in the same manner as in the other books.”

At vero libri extra canonem, quos Ecclesia potius ad ædificationem populi quam ad auctoritatem ecclesiasticorum dogmatum confirmandam recipit: Græcam tantum habent scripturam: sed cum duplici latina interpretatione; altera beati Hieronymi:

altera interlineari de verbo ad verbum : eo modo quo in cæteris.

—Prolog. ad Lectorem.

[The Prologue to the reader from which the preceding extract has been taken, is repeated in each of the Four Parts, of which the Old Testament, in the Complutensian Polyglott, consists—a circumstance, which marks the importance attached to the Prologue by its authors.

For the information of the general reader, it may be observed, that the Complutensian Polyglott was prepared for the press, at the command and expense of the celebrated Cardinal Ximenes, by the University of Alcala (the Spanish name of Complutum), and was published, with a dedication to Leo X., in 1514–1517.—That the Complutensian Professors considered as extracanonical, the writings which have since been adopted as inspired by the Council of Trent, is evident from the fact, that, agreeably to their Prologue to the reader, all the apocryphal *books*, and the additions to Esther and Daniel, are found in the Greek alone.]

The Dedication by CARDINAL CAJETAN, of his “Commentary on all the authentic books of the Old Testament,” is as follows:

“To Clement the Seventh, Chief Pontiff, Thomas De Vio of Cajeta, Cardinal of St. Xystus:

“The whole Latin Church, most blessed father, is very much indebted to St. Jerome, not only because he has marked out the small portions,—as well the added, as those of doubtful character,—in the books of the Old and New Testament; but also has distinguished the canonical books from the uncanonical. Forasmuch as he has freed us from the charge which the Hebrews bring against us, namely, that we feign books or parts of books to belong to the ancient canon, which are wholly wanting in their’s. Wherefore, when I had determined to prosecute the commentaries on the books of the Old Testament, in connexion with the exposition of the books of Moses already published, I

collected all the historical books into one volume—viz. the books of Joshua, Judges, Ruth, Kings, Chronicles, Ezra, Nehemiah, and Esther, the rest which are accounted among the Apocrypha by Jerome, having been omitted.”

CARDINAL CAJETAN. ann. 1532.

“Ad Clementem Septimum Pontificem maximum, Thomas de Vio Caietanus Cardinalis sancti Xysti.

“Divo Hieronymo pater beatissime universa ecclesia latina plurimum debet: non solum ob annotatas ab eo in libris veteris ac novi testamenti particulas tum adjectitias tum ambiguas, sed etiam propter discretos ab eodem libros canonicos à non canonicis. liberavit siquidem nos ab Hebræorum opprobrio, quòd fingamus nobis antiqui canonis libros aut librorum partes quibus ipsi penitus carent. Quocirca quum disposuissem prosequi commentarios in libros veteris testamenti post librorum Moysi expositionem jam æditam, libros historiales omnes in unum volumen coegi: videlicet Josue, Judicum, Ruth, Regum, Paralipomenon, Hezdræ, Nehemiæ et Ester libros, omissis reliquis à Hieronymo inter apocrypha supputatis.”

Cardinal Cajetan concludes his commentary thus:

“The book of Esther ends according to the Hebrew truth. Because, therefore, the six or seven chapters which follow, are apocryphal, we shall not expound them.

“And in this place we terminate the commentaries on the historical books of the Old Testament: for the rest, (to wit, the books of Judith, of Tobit, and the Maccabees,) are reckoned by St. Jerome *without* the canonical books, and are placed among the apocryphal, together with the book of Wisdom and Ecclesiasticus: as is manifest in the Helmet-Preface. And be not decomposed as if by a fresh discovery, if, at any time, you shall find these books accounted among the canonical, either in the sacred Councils or in the holy Doctors. For the words, as well of Councils as of Doctors, are to be brought back to the standard of Jerome: and, agreeably to his opinion addressed to the bishops Chromatius and Heliodorus, these books, (and if there

be others like them in the canon of the Bible) are not canonical, that is, are not of authority to establish articles of faith. They can, however, be designated canonical (that is regular) for the edification of the faithful: as for that purpose, they are received and authenticated, in the canon of the Bible. For, with this distinction, you will be able to understand the language of Augustine in his second book of Christian Doctrine, passages in the Council of Florence under Eugenius the Fourth, and in the Provincial Councils of Carthage and Laodicea,—and the words of the Pontiffs Innocent and Gelasius. **CARDINAL CAJETAN:** To the praise and glory of Almighty God: Rome, in the year of salvation, 1532: and in the 64th year of my age, and 19th day of July, Amen.”

Terminatur liber Ester juxta hebraicam veritatem. Ita quòd sex seu septem sequentia capitula sunt apocrypha: et propterea non exponemus illa.

“Et hoc in loco terminamus commentaria librorum historiarum veteris Testamenti: nam reliqui (videlicet Judith, Tobiae, et Maccabæorum libri) à divo Hieronymo extra canonicos libros supputantur, et inter apocrypha locantur, cum libro Sapientiæ et Ecclesiastico: ut patet in prologo galeato.—Nec turberis novitie si alicubi reperiis libros istos inter canonicos supputari, vel in sacris conciliis vel in sacris doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba conciliorum quàm doctorum: et juxta illius sententiam ad Chromatium et Heliodorum episcopos, libri isti (et si qui alii sunt in canone Bibliæ similes) non sunt canonici, hoc est non sunt regulares ad firmandum ea quæ sunt fidei. possunt tamen dici canonici (hoc est regulares) ad edificationem fidelium: utpote in canone Bibliæ ad hoc recepti et authorati. cum hac enim distinctione discernere poteris et dicta Augustini in secundo de doctrina Christiana, et scripta in concilio Florentino sub Eugenio quarto: scriptaque in provincialibus conciliis Carthaginensi et Laodicensi, et ab Innocentio ac Gelasio pontificibus. **Card. Cajetan:** Ad laudem et gloriam omnipotentis Dei: Romæ annò

salutis millesimo quingentesimo trigesimosecundo : ætatis verò meæ sexagesimoquarto, die decimanona Julii, amèn.”

Cardin. Cajetan. comment. in *omnes authenticos veteris testamenti libros*. Paris. 1546. p. 481, 2, in fin. Ester.

Contrasted with the preceding testimonies against the canonicity of the Apocrypha, an extract from the fourth session of the Tridentine Council will appropriately conclude this lengthened annotation :

“ The Council is of opinion, that an index of the sacred books ought to be annexed to this decree ; lest a doubt should arise, concerning the books, which are received by this Synod. The books received, however, are the following : Of the Old Testament, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; Joshua, Judges, Ruth, the four books of Kings, two of Chronicles, the first of Esdras, and the second which is called Nehemiah, Tobias, Judith, Esther, Job, the Psalter of David consisting of one hundred and fifty Psalms, Parables, Ecclesiastes, the Song of Songs, Wisdom, Ecclesiasticus, Isaias, Jeremiah with Baruch, Ezekiel, Daniel, the twelve minor Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, the two books of Maccabees, 1st and 2nd. Of the New Testament, four Gospels, &c. * * * * *

“ But if any one shall not receive as sacred and canonical these books entire with all their parts, as they have been accustomed to be read in the Catholic Church, and are contained in the old vulgate Latin edition : and shall knowingly and advisedly despise the traditions aforesaid, let him be anathema” :

Sacrorum verò librorum indicem huic decreto ascribendum censuit ; ne cui dubitatio suboriri possit, quinam sint, qui ab ipso Synodo suscipiuntur. Sunt verò infrà scripti : Genesis, Exodus, Leviticus, Numeri, Deuteronomium ; Josue, Judicum, Ruth, quatuor Regnm, duo Paralipomenon, Esdræ primus, et secundus qui dicitur Nehemias, Tobias, Judith, Esther, Job,

Psalterium Davidicum centum quinquaginta Psalmorum, Parabolæ, Ecclesiastes, Canticum Canticorum, Sapientia, Ecclesiasticus, Isaias, Jeremias cum Baruch, Ezekiel, Daniel, duodecim Prophetæ minores, id est, Osea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Habacuc, Sophonias, Aggæus, Zacharias, Malachias, duo Machabæorum, primus et secundus. Testamenti novi, quatuor Evangelia, &c. * * * *

Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit, et traditiones prædictas sciens et prudens contempserit; anathema sit.

CONC. TRID. Sess. iv. *Decret. de can., Script.*

(F) "*Clemens of Rome* cites it (the Apocalypse) as a Prophetical Book: *Justin Martyr* says it was writ by *John*, one of Christ's Twelve Apostles: *Irenæus* calls it the Revelation of *St. John*, the Disciple of our Lord, writ almost in our own age, in the end of *Domitian's* reign. *Melito* writ upon it; *Theophilus* of Antioch, *Hippolitus*, (qu. Apollonius), *Clemens*, and *Dennis* of Alexandria, *Tertullian*, *Cyprian*, and *Origen* do cite it."—*Burnet* on the 39 Art. 6th art. London, 1699, p. 81.

Clem. in Ep. ad Cor. Justin contr. Tryphon. Irenæus, l. 5. c. 30. Eus. Hist. l. 4. c. 24. 26. l. 5. c. 18. (l. 6. c. 25) l. 7. c. 27.

(G) "So little, however, has this portion of Holy Writ (the Apocalypse) suffered from the ordeal of criticism to which it has in consequence (of the doubts entertained regarding its canonicity in the third century) been subjected, that (as Sir Isaac Newton has long since remarked) there is no other book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse."—*Horne's* Introd. iv. p. 495. Lond. 1828.

(H) Mr. Gorham states, that "In the Lyons Vulgate, printed

by William Rovillies, 1573, not only are St. Jerome's Prefaces totally omitted, but nine of his ten notices of the Apocryphal interpolations in Daniel and Esther are expunged: and yet," adds this able advocate for unadulterated Scripture; "this Vulgate was printed 'with the license of the Pope,' and of 'the Master of the Sacred Palace,' and with the Royal Privilegium! From this fact you (Leander Von Ess) will see that your idea that the Sixtine Vulgate of 1590, was the *solitary* instance of such an offence, is incorrect; though I by no means intend to insinuate that *this* omission was frequent in the *Latin* editions." *Amicable Reply*, p. 61.—Mr. Gorham specifies instances (editions of Paris, 1664, 1665, 1706, 1731, and that of Louvaine, 1740), in which the Prefaces of Jerome are either excluded or superseded by other prefaces!—See p. 62.

THE END.

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